

S E R M O N S

ON

Useful and Important

S U B J E C T S.

By DAVID SIMPSON, M. A.

If. lviii. 1. Cry aloud, spare not; lift up thy Voice like a Trumpet, and shew my People their Transgression, and the House of Jacob their Sins.

lxii. 1. For Zion's Sake will I not hold my Peace, and for Jerusalem's Sake I will not rest, until the Righteousness thereof go forth as Brightness, and the Salvation thereof as a Lamp that burneth.

1 Cor. i. 23. We preach Christ crucified.

M A C C L E S F I E L D:

Printed for the AUTHOR, by T. BAYLEY. MDCCLXXIV.



A D V E R T I S E M E N T.

TO enlighten the Understanding, and amend the Heart: To promote Love towards God, and Good-Will towards Men: To advance the Honor of the Redeemer, and the Salvation of Souls: These were the Author's Views when he wrote, preached, and published the following Discourses. They were not designed to gratify the Curious, the Captious, and the Critical; but simply to edify a large Congregation of plain People. May the Divine Blessing attend the Publication.

D. SIMPSON.



THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

LONDON

Printed by J. Streater, at the Sign of the Gun, in St. Dunstons Church-yard, 1679.

THE SECOND VOLUME

OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

The Excellency and Importance of the Bible.

A

S E R M O N

Preached before one of the

S O C I E T I E S

Of

ARTIFICERS

In

M A C C L E S F I E L D.

“ I have been acquainted somewhat with Men and Books:
“ I have had long Experience in Learning, and in the
“ World: There is no Book like the Bible, for excellent
“ Learning, Wisdom and Use; and it is want of Understand-
“ ing in them, who think, or speak otherwise.”

JUDGE HALE.

“ Study the Holy Scriptures, especially the New Testa-
“ ment; therein are contained the Words of eternal Life,
“ It has God for its Author; Salvation for its End; and
“ Truth, without any Mixture of Error, for its Matter.”

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The Prayer before Sermon.

O INFINITELY great, gracious, and glorious Lord God, who in Compassion to Mankind hast caused the Holy Scriptures to be written for our Learning and Instruction; grant to us thy Divine Spirit to enlighten our Minds, that we may understand thy Word aright. Enable us to read, mark, learn, and inwardly digest it, that by Patience, and the Comfort thereof, we may embrace, and ever hold fast the blessed Hope of everlasting Life. To this important End, accompany with thy Blessing what is about to be delivered. Remove groundless Prejudices; banish from our Minds every Unchristian Thought; awaken every secure and careless Sinner; soften every hard and obdurate Heart; comfort the Mourners in Zion; relieve the Afflicted; ease the Pained; succour the Tempted; supply the Neccessitous; be a Father to the Fatherless, an Husband to the Widow, and a Friend to the Distressed. These undeserved Mercies we ask in the Name, and for the Sake, of Jesus Christ, the great Redeemer; in whose comprehensive Form of Words we sum up all our Petitions;

Our Father &c.

ROM. i. 16.

THE BIBLE is a Book of such vast Importance, that I would omit no proper Opportunity of recommending it to your serious Perusal and Regard. Loose, profane, cavelling Witlings indeed, will harangue for Hours, a-
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mong their Companions, against the monstrous Absurdities, the palpable Contradictions, the horrid Cruelties, and the incoherent Jargon, therein ascribed to the God of Order and Perfection. They set the Bible at Defiance; and cry up Reason and Natural-Religion, as alone sufficient, to guide our Feet into the Way of Peace, Truth, and Happiness.

But methinks, before we draw such positive and important Conclusions from Theoretical Reasoning upon the Strength or Weakness of the natural Powers of Man; we should do well to consider, what was the antient, and what is the modern State of those Nations, where the Gospel never shone. They have lived under the Conduct of unassisted Reason (improved indeed by some small Remains of traditionary Revelation) for the Space of near 4000 Years. During this long Period, they have had Time enough, one would imagine, to make a thorough Experiment, whether Reason alone is sufficient to guide Mankind into the Knowledge of Truth and Duty. Let curious Theorists conclude as Pride and Self-Importance shall dictate, the

Matter

Matter of Fact is well known and incontrovertable, That they were lost and bewildered in endless Mazes. " Even their Philosophers perpetually disagreed, opposed, and contradicted one another in all their Disputations to such a Degree, that *Varro* reckons up no less than 280 Opinions concerning that one Question, What was the Chief Good, or Final Happiness of Man".

Socrates himself, one of the wisest, and perhaps one of the very best Men the Heathen World ever produced, after all his anxious Enquiries, wavered in his Belief, Whether the World was governed by One, or by a Variety of Beings.

" He was not ashamed openly to confess his Sense of the Want of a Divine Revelation. He declares it as his Judgment, that it was most natural and truly agreeable to right and sound Reason, to hope for Something of that Nature".

Take his own Words:

" It seems best to me, *saieth Socrates to one of his Disciples*, that we hope quietly; nay, 'tis absolutely necessary that we wait with Patience, till such Time as we can learn certainly how we ought to behave our selves both to.

"wards God and towards Men. When will
 "that Time come, *replies the Disciple*; and who
 "is it that will teach us this? For methinks I
 "earnestly desire to see and know who the
 "Person is that will do it. It is one, *answers So-*
 "*crates*, who has now a Concern for you. But
 "in like manner as Homer relates that *Miner-*
 "*va* took away the Mist from before *Diomedes*
 "Eyes, that he might be able to distin-
 "guish one Person from another; so 'tis neces-
 "sary that the Mist, which is now before your
 "Mind, be first taken away, that afterwards
 "you may learn to distinguish rightly between
 "Good and Evil; for as yet you are not able
 "to do it. Let the Person you mentioned,
 "*replies the Disciple*, take away this Mist, or
 "whatever else it be, as soon as he pleases: For
 "I am willing to do any Thing he shall direct,
 "whosoever this Person be; so that I may but
 "become a good Man. Nay, *answers Socrates*,
 "That Person has a wonderful Readiness and
 "Willingness to do all this for you. It will be
 "best then, *replies the Disciple*, to forbear of-
 "fering any more Sacrifices 'till the Time that

" this

"this Person appears. You judge very well,
 " *answers Socrates*, it will be much safer so to
 "do, than to run so great a Hazard of offer-
 "ing Sacrifices, which you know not whether
 "they are acceptable to God or no. Well then,
 " *replies the Disciple*, we will Then make our
 "Offerings to the Gods, when That Day comes;
 "and I hope, God willing, it may not be far
 off."

Strange! That notwithstanding all the per-
 plexing Doubts and Uncertainties under which
 these virtuous Heathens labored, our modern
 Free-Thinkers, our Rational Christians, as
 they inconsistently affect to call themselves,
 should take so much Pains to laugh at, and re-
 dicule, that Book of Divine Revelation, the Bi-
 ble. Many of them have not Learning enough to
 examine the Languages in which it was original-
 ly wrote; and they want Candor and Good-Sense
 to make proper Allowances for the unavoidable
 Imperfections of a literal Translation; for Dis-
 tance of Time, and the different Manners and Cus-
 toms which prevailed; and for a great Variety of
 Circumstances to us unknown, and which are ne-

cessary

cessary to be known, in order to a full and complete Understanding of the Sacred Writings.

Others there are, who, though perhaps not unskilled in the original Languages of the Old and New Testament, yet forbear to give them a sober, candid, and serious Examination. They will read Plays, Novels, and Romances; they will read profane History, Lives, and Memoirs, and enter into the very Spirit of them: No Time is too much; no Pains too great. And if there are any indelicate Expressions, or unbecoming Sentiments, in the Authors with which they happen to converse, they will retail them out upon every Occasion, with all the Fire of Originals. They are pleased, they are delighted, they are satisfied.

But if these same Persons happen to take the Bible in Hand, that Treasure of Holy Instruction, and True Consolation, what dull, melancholy Work it is! How stupid, how drowsy, how feeble they grow! It is laid aside as dark, mysterious, and unintelligible. And they are ready to bless themselves, when they can get into more cheerful Company.

Now,

Now, my Brethren, it is the Glory of the Bible to have such Adversaries as these. Their Disapprobation is no small Praise. It requires in all the True Disciples of Christ, in all Real Christians; and that too upon Pain of eternal Damnation; such Purity, such Self-denial, such Mortification; such inward Holiness; and such outward Obedience, that, in the Opinion of many, 'tis a Yoke too heavy to be born. Hence some reject the Bible entirely: Others refine its Precepts and Doctrines, into a System of little better than Heathen-Morality. And no Wonder: One Man is addicted to Drunkenness; another to Whoredom; another to Covetousness; another to Pleasure; another to Pride and Vanity of Understanding; and another to Carelessness and Dissipation: They read the Bible: They see these, and all such like Sins declared to be absolutely inconsistent with the Favor of God: They must therefore necessarily take one or other of these Methods: Either look upon it as an unreasonable Restraint upon the natural Liberties of Mankind, and so to be renounced as a System of spiritual Tyranny: Or,

having

Having their Minds engrossed with worldly Cares and Pleasures, they must put off such serious Matters to some future, and more convenient Season: Or, they must grant that it is indeed the Word of God; and endeavor with all their Powers to believe, and live, and obey, as the bible requires. Then, and then only, they can read it with Pleasure and with Comfort. Then, and then only, they can have a rational, well-grounded Assurance, Repose, and Satisfaction.

Much might be said, my Brethren, in Favor of this invaluable, though too frequently despised Book, the Bible. It comes recommended to us by all the Marks of Divinity, of which any Thing of the Kind is capable. It carries the Stamp of Heaven upon it. Its Predictions, its Miracles, its Doctrines, its Language; all proclaim its Divine Original. But instead of insisting upon Evidence of this Kind, permit me to lay before you the Sentiments and Opinions of some of the most illustrious Persons, who have had Occasion to speak, or write upon the Subject. This Kind of Evidence seems better a-

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dapted to the Capacities of the Bulk of the Congregation; and, if I mistake not, will afford a Degree of Conviction, to the serious and unprejudiced Mind, not easy to be resisted. *

"Who hath Ears to hear, let him hear".

JESUS CHRIST, the Son of God, and the Saviour of Man, commands, "Search the Scriptures; for in them, says he, ye think ye have eternal Life; and they are they which testify of me". And after his Resurrection, "Beginning at *Moses*, and all the Prophets, he expounded unto his Disciples in all the Scriptures, the Things concerning himself; " and assured them at the same Time, " That all Things were to be fulfilled, which were written in the Law of *Moses*, and in the Prophets, and in the Psalms concerning him". Taking for granted the Truth of the New Testament, as we do at present, these Testimonies by Jesus Christ, are a perfect

C. Eulogium

* If any of my Readers wish to see Evidence of a different Kind for the Truth of the Bible, they may be amply satisfied by reading diligently the following Books: (*viz*) *Baxter's* Reasons of the Christian Religion: *Grotius* on the Truth of the Christian Religion: *Bishop Newton* on the Prophecies: *Butler's* Analogy: *Clarke* on the Truth and Certainty of the Christian Revelation: And *Doddridge's* three Sermons on the Evidence of the Gospel.

Eulogium upon the Old. They are more than
Ten Thousand Witnesses of an inferior Kind.

MOSES, the most antient of Historians, and
wisest of Legislators, thus enjoins every Individual
of the Jewish Nation: "Hear, O Israel,
the Lord our God is one Lord. And thou
shalt love the Lord thy God with all thy Heart,
and with all thy Soul, and with all thy Might.
And these Words which I command thee this
Day shall be in thine Heart. And thou shalt
teach them diligently unto thy Children, and
shalt talk of them when thou fittest in thine
House, and when thou walkest by the Way,
and when thou liest down, and when thou ris-
est up. And thou shalt bind them for a Sign
upon thine Hand, and they shall be as Front-
lets between thine Eyes. And thou shalt write
them upon the Posts of thy House, and on
thy Gates".

Such were the Injunctions, such the Com-
mands, which *Moses*, the Man of God, laid up-
on the Jews. And we need but read their
History to see, That when they obeyed these
Injunctions, they were happy and prosperous :

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When they disobeyed, they were wretched, and sold into the Hands of their Enemies.

GOD ALMIGHTY HIMSELF, after the Death of *Moses*, in this animating Manner addresses his valiant Successor: " Be strong and of a good Courage; for unto this People shalt thou divide for an Inheritance the Land which I sware unto their Fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the Law, which *Moses* my Servant commanded thee: Turn not from it to the Right Hand, or to the Left, that thou mayest prosper whithersoever thou goest. This Book of the Law shall not depart out of thy Mouth, but thou shalt meditate therein Day and Night, that thou mayest observe to do according to all that is written therein: For then thou shalt make thy Way prosperous, and then thou shalt have good Success".

Here, you see again, we are in the most positive Manner assured by the Lord *Jehovah* Himself, That the whole Success of *Joshua's* Arms depended upon his paying an implicit Regard

to the Law of God, as contained in the Five Books of *Moses*. *Joshua* was obedient; he did as the Lord commanded him; and he succeeded, he flourished, he prospered, wheresoever he went. "There was not a Man able to stand before him all the Days of his Life: As God was with *Moses*, so he was with him: He did not fail him, nor forsake him".

KING DAVID also, the greatest of Warriors, the sublimest of Poets, the most seraphic of Musicians, thus sweetly sings: "The Law of the Lord is perfect, converting the Soul: The Testimony of the Lord is sure, making wise the Simple. The Statutes of the Lord are right, rejoicing the Heart: The Commandment of the Lord is pure, enlightning the Eyes. The Fear of the Lord is clean, enduring for ever: The Judgments of the Lord are true, and righteous altogether. More to be desired are they than Gold, yea, than much fine Gold: Sweeter also than Honey, and the Honey-comb. Moreover, by them is thy Servant warned; and in keeping of them there is great Reward".

If you look into the 119 Psalm, we shall find

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it intirely a Collection of Verses and Sentiments in Praise of the Law, the Statutes, the Precepts, the Testimonies, the Commandments, the Judgments, and the Ordinances of God.

The thirteenth Part is beautiful: "O how I love thy Law! It is my Meditation all the Day. Thou through thy Commandments hast made me wiser than mine Enemies; for they are ever with me. I have more Understanding than all my Teachers: For thy Testimonies are my Meditation. I understand more than the Antients; because I keep thy Precepts. How sweet are thy Words to my Taste! Yea, sweeter than Honey to my Mouth. Through thy Precepts I get Understanding: Therefore I hate every false Way".

THE GREAT APOSTLE OF THE GENTILES gives us his Opinion of the Bible in these strong Expressions: "All Scripture is given by Inspiration of God; and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness; that the Man of God may be perfect, thoroughly furnished unto all good Works". And again: "Let the Word of Christ dwellin you richly, in all Wisdom". St.

St. PETER likewise, the Apostle of the Circumcision, informs us, "That the Prophecy came not in old Time by the Will of Man; but holy Men of God spake as they were moved by the Holy Ghost".

It may be objected: "These Testimonies in Favor of the Bible, are all taken from the Bible itself, and are not therefore, in this Case, to be depended upon".

True; Unbelievers may argue thus if they please; may call them suspected Witnesses, and not altogether to be relied upon when they bear Witness to themselves: But we have a Cloud of Witnesses to the same Thing, most of which are not liable to the same Objection.

In the Sixth and Seventh Articles of Religion (to the Truth of which all the Archbishops, Bishops, and Clergy of *England and Ireland* have subscribed) our pious Reformers have given it as their Opinion, "That the Holy Scriptures of the Old and New Testament contain all Things necessary to Salvation, and that the Old Testament is not contrary to the New".

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The first Homily is all to the same Purpose; containing a warm Exhortation to the reading and studying of the Holy Scriptures.

“ Unto a Christian Man there can be No-
 “ thing either more necessary or profitable than
 “ the Knowledge of Holy Scripture, for as
 “ much as in it is contained God’s true Word,
 “ setting forth his Glory, and also Man’s Duty.
 “ And there is no Truth or Doctrine necessary
 “ for our Justification and everlasting Salvati-
 “ on, but may be drawn out of that Fountain
 “ and Well of Truth. Therefore as many as
 “ are desirous to enter into the right and per-
 “ fect Way unto God, must apply their Minds
 “ to know the Holy Scripture; without which,
 “ they can neither sufficiently know God and
 “ his Will, neither their Office and Duty. And
 “ as Drink is pleasant to them that be dry,
 “ and Meat to them that are hungry; so is the
 “ reading, hearing, searching and studying of
 “ Holy Scripture to them that are desirous to
 “ know God and themselves, and to do his Will.
 “ And those Persons only do loath and abhor
 “ the heavenly Knowledge and Food of God’s
 Word,

“ Word, that are so drowned in worldly Busi-
 “ nefs and Vanities, that they neither favor
 “ God, nor any Godliness: For that is the
 “ Cause why they desire such Vanities, rather
 “ than the true Knowledge of God.

“ As they that are sick of a Fever, whatsoe-
 “ ver they eat, though it be never so pleasant in
 “ itself, yet it is bitter and nauseous to them
 “ as Wormwood; not because of the Bitterness
 “ of the Meat; but because of the corrupt and
 “ bitter Humor that is in their own Mouth
 “ and Stomach: Even so is the Sweetness of
 “ God’s Word bitter, not of itself, but only un-
 “ to them that have their Minds corrupted with
 “ long Custom of Sin, and Love of the World.
 “ Therefore, forsaking the corrupt Judg-
 “ ment of carnal and worldly-minded People,
 “ let us reverently hear and read Holy Scrip-
 “ ture, which is the Food of the Soul. For in
 “ Holy Scripture is fully contained, what we
 “ ought to do, and what to avoid; what to be-
 “ lieve, what to love, and what to expect in
 “ the World to come”.

Such are the Sentiments, and such the Ex-
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hortations of *Cranmer, Latimer, Ridley*, and others, who sealed the Truth with their Blood. Such are the Sentiments, the openly avowed Sentiments, of all the Clergy of the Church of *England* at this Time, and in every Age since the Reformation from Popery. Nay, such likewise are the Sentiments of the Church of *Scotland*, and of all the Protestant Churches, of every Sect and Denomination, throughout the known World. However they may differ in other Matters of less Importance, they all agree in this, with one Mouth, with one Consent, That the Bible contains the Mind and Will of God; that we ought to be ruled and guided by it in all our Conduct; that we are to be judged by it at the last Day; and that we are to be eternally happy, or eternally miserable, according as the Bible acquits, or condemns us. I say, All Nations, professing Christianity, agree in this, That the Bible is the Word of God; that we ought to be ruled and governed by it here; that we must be tried and judged by it at the last Day; consequently, that it is of infinite and everlasting Importance to every Soul of us, whe-

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ther it is for us, or against us; whether it acquits, or condemns us. This is no Principle peculiar to a Churchman, Methodist, or Dissenter; 'tis a Principle common to them all: They are all agreed in this fundamental Point, The Bible is the Word of God: By its Decision we must stand, or fall.

It may be again objected, "That the Clergy
 "in all Ages and Nations have agreed to establish the Bible as the Word of God from lucrative Views; for the sake of the Emoluments arising from the Church; and the Ease and Honor conferred on that Order of Men".

It is but too true, that Priest-Craft has not a little prevailed in every Nation and Period of the Christian Church. Men of corrupt Minds, and covetous Dispositions, have crept into the sacred Office for the Sake of the Loaves and the Fishes. "Put me into the Priest's Office that I may get a Piece of Bread", has too often been the Cry, to the great Scandal and Disgrace of the Church of Christ. But this has not always been the Case. Thousands and Ten Thousands there have been, who have undertaken

dertaken the laborious Task of Preaching the Gospel from generous and disinterested Motives; and who would not contribute to maintain a System of spiritual Tyranny for all the Gold of the *Indies*.

But supposing this was not the Case; are there none besides the Clergy, who have asserted, proved, and gloried in the Divine Authority of the Bible? Yes: To the Confusion of Immorality, Vice, and Infidelity, many are the Champions of the Cause of God and Truth, who have had no worldly Interest to advance thereby. What if a *Bolingbrooke* and a *Hume* were Infidels? Shall their Sophistry and false Wit, overturn the eternal Truths of the Law and Gospel? And what if the Bible is reviled by some amongst us, and neglected by others: Is it therefore false, and not worthy of our serious Regard and highest Estimation? It condemns their loose, licentious Principles; it condemns their dissolute, immoral Conduct; and therefore, at all Adventures, it must, if possible, be driven out of the World. "They love Darkness rather than Light": Why? "Because their Deeds are evil".

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But notwithstanding all the Wit and Sophistry so plentifully made use of upon this Occasion; it will be found true at last, when Wit will not stand for Reason, nor Sophistry for Argument, "That he that believeth and is baptized shall be saved; he that believeth not shall be damned".

We said there were many others besides the Clergy, who had asserted, proved, and gloried in the Bible as the Word of God. Take the following Instances:

Mr. *Lock* observes, "That Morality becomes a Gentleman, not barely as a Man, but in order to his Business as a Gentleman; and the Morality of the Gospel of Christ, says he, doth so excel that of other Books, that to give a Man a full Knowledge of true Morality, he need read no other Book but the New Testament".

In another Place He has these remarkable Words: "The Credit and Authority our Saviour and his Apostles had over the Minds of Men, by the Miracles they did, tempted them not to mix any Conceits, any wrong Rules

“ Rules, any Thing tending to their own By-
 “ Interest, or that of a Party, in their Morality.
 “ No Tang of Prepossession or Fancy; no Foot-
 “ steps of Pride or Vanity; no Touch of Of-
 “ tentation or Ambition appears to have a
 “ Hand in it. It is all pure, all sincere; No-
 “ thing too much, Nothing wanting; but such
 “ a complete Rule of Life as the wisest Men
 “ must acknowledge, tends entirely to the Good
 “ of Mankind; and that all would be happy,
 “ if all would practice it”.

It is said of the great *Sir Isaac Newton*,
 “ That though he entered farther into the
 “ Depths of Philosophy, than ever Mortal did
 “ before him, yet he accounted the Scriptures
 “ of God to be the most sublime Philosophy”.

That great Scholar, *Salmasius*, after all his
 Study and Labor, went out of the World with
 this sorrowful Reflection: “ Oh! I have lost a
 “ World of Time: Of Time the most precious
 “ Thing in the World; whereof had I but one
 “ Year longer, it should all be spent in *David's*
 “ Psalms, and *Paul's* Epistles”.

Shall we produce any more Testimonies to
 the same Purpose?

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The Honorable *Robert Boyle*, that Truly Christian Philosopher, stiles the Bible, "That Matchless Book": And says, "It needs but to be sufficiently understood, to be highly venerated; and that it is impossible we can study it too much, or esteem it too highly".

Take the Opinion of Mr. *Selden* likewise. He was one of the greatest Scholars of the Age in which he lived, and had made one of the most valuable Collections of Books and Manuscripts in *Europe*; and yet he professed to Archbishop *Usher*, a little before he died, "That notwithstanding he had possessed himself of such a vast Treasure of Books and Manuscripts, yet he could rest his Soul on none but the Scriptures".

Shall we then be ashamed of the Gospel of Christ? Shall we be afraid openly to acknowledge our Belief in, and Dependance upon, that gracious and glorious Scheme of Redemption and Salvation, which it exhibits? What though the Redeemer, in whom we make our Boast, was the Son of a poor Virgin? What though a Stable was his House and a Manger his

his Cradle? What though he earned his Bread by the Sweat of his Brow, and had not where to lay his Head? What though he was despised and rejected of Men, a Man of Sorrows, and acquainted with Grief? What though he was persecuted, betrayed, condemned, and forsaken of all his Friends; and even of his God and FATHER too? What though he was scourged, buffeted, crowned with Thorns, and crucified as a Slave and a Malefactor? Yet notwithstanding all these ignominious Circumstances, so invincible is the Evidence for the Divine Authority of his Doctrine and Mission, That "we are not ashamed of the Gospel of Christ. Yea, we glory in it, and count all Things but Loss and Dung that we may win Christ, and be found in him, not having our own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith".

He was born of a poor Virgin it is true: But then the God of Heaven was his Father and his Friend. A Stable was his Dwelling where Oxen fed on Hay: But to this he descended.

descended to procure eternal Mansions for us in the Regions of Bliss and Immortality. He had none of the Sons of Grandeur to welcome his Approach into the World: But an Archangel foretold; an Host of Angels celebrated; and a Star was commissioned to point out the Place of his Birth! He was destitute of Habitation, Riches, and Honors: Even the pious Women, his Followers, administered to his daily Necessities: Notwithstanding this, He had an House not made with Hands, eternal in the Heavens. All Nature was at his Command. He fed the Hungry, healed the Sick, cast out Devils, and raised the Dead. No Pomp of Attendance was there to commit his precious Body to the silent Grave: But then all Nature was moved at the Sight: The Sun withdrew his Shining; the Rocks rent; the Dead arose; and Angels left their golden Harps unstrung, entered the Grave, and attended him among the Dead. In short: Though he was lower than the lowest of the Sons of Men; yet was he, "The Mighty God, The Everlasting Father, The Prince of Peace; The Creator, The Preserver, and The Redeemer of the World".

Well

Well might the Apostle say, "I am not ashamed of the Gospel of Christ". Why was he not ashamed? "Because", says he, "it is the Power of God unto Salvation to every one that believeth". A Divine Energy had been exerted in Consequence of the Gospel-Dispensation, and the Apostle had experienced its transforming Influence. Hence he glories in the Gospel as the Means of his Salvation.

Whether what has been said will have any Effect in making you prize, and more highly esteem the Book of God, I know not. This however we know, You will be happy in Proportion as you love, honor, read, study and obey it. In Theory, I believe, the Generality of us entertain a very high Opinion of the Bible: But is That all that's required? Has it a Practical Influence also upon us? Do you make it the Study of your Life, to know, and do the Will of God as therein contained? Is the Gospel become the Power of God unto your Conversion and Salvation? Notwithstanding all your Professions of Faith in Christ, are you not living in the allowed Transgression of his sacred

E Laws?

Laws? Does not That Gospel, of which you say you are not ashamed, condemn you? Alas, Alas! "Why call ye Christ, Lord, Lord, and do not the Things which he says"? Be assured, it is not every one that makes great Professions of Religion; that talks of inward Joys and Sins forgiven, that shall enter into the Kingdom of Heaven; but they, and they alone, who Steadily, Regularly, and Uniformly, DO the Will of God, as contained in the Holy Scriptures.

Well, Christians; you have seen what are the Sentiments and Opinions of those Persons, in different Ages of the Church, who have been most worthy of Credit and Regard, concerning the Inspired Volume.

GOD HIMSELF commands *Joshua* to read and meditate upon his Law, by Day and by Night.

JESUS CHRIST has left upon Record, that we must, if we value eternal Life, search, examine, and scrutinize the Scriptures.

MOSES, DAVID, PETER and PAUL, have all agreed that the Bible is the Food of the Soul, the Bread of Life; and that who-
soever

whoever reads, hears, studies and obeys That Word, shall live forever.

OUR PIOUS REFORMERS, who sealed the Truth with their Blood: All the Clergy of the Church of *England*: Nay, all the Clergy in all Ages and Nations, of every Sect and Denomination, though they differ ever so widely in other Matters, yet agree in this, That the Bible is to be received as the Word of God; the Book by which we are to be judged at the last Day.

PRIVATE PERSONS, of the strictest Integrity, the greatest Abilities, and the freest from Enthusiasm and Priest-Craft, have examined the Matter with the utmost Impartiality and Care; and they still agree, The Bible is attended with the most invincible Evidence, of which the Subject is capable, that it is, The Word of God.

I beseech you then, Sirs, be not ashamed of the Gospel of Christ. Mind not the Cavils of a few pretended Rationalists. Look at their Lives and Conduct, and you will see the Reason why they endeavor to misrepresent and cry down the Bible. It is their Interest; for if it is true, they are well aware, they cannot e-

scape the Damnation of Hell. Regard them not therefore; but laying aside all unnecessary Cares and Concerns, betake yourselves to read, study and meditate upon, the Word of God. Its Promises are large and full; its Threats infinitely awful; and its Precepts divinely pure. Study to conform your whole Life to its Directions. Jesus Christ you will find to be the Sum and Substance of it; the *Alpha* and *Omega*; the *Beginning* and the *End*. His Obedience and Sufferings are therein represented as the alone meritorious Cause of a Sinner's Salvation. His Death the Ransom of the World. Faith is represented as an Hand, or Instrument, with which to lay hold on, or receive, the Merits of the Redeemer: And Duty, Love, and Gratitude, as uniting their joint Influence, to produce future Obedience. The Holy Spirit is represented as the Purchase of Christ's Blood; and, at the same Time, as the sole Author of Conversion, Regeneration, Repentance, Faith and Holiness.

O that we could prevail with you, my Brethren, to set about reading the Bible with a becoming

coming Seriousness and Attention: Sin would flee before you, "and we should see *Satan* fall from Heaven as Lightning". It is the Devil's Artifice to keep the Bible from the Common People. He knows, he well knows, that his Kingdom cannot stand, if Mankind in general could be prevailed upon to study and regard the Sacred Writings. O therefore get Bibles; Young and Old, get Bibles. Read them with humble, earnest Prayer to God for the enlightening Influences of his Holy Spirit to enable you to understand them. Read to practice; read to obey. Read to mend the Heart; not merely to fill the Head. There; there you will find eternal Torments; endless Horror and amazing Woe, laid up for the Drunkard, the Whoremonger, the Swearer, the Extortioner, the Unjust, the Covetous, the Proud, the Unconverted. There you will discover, that the True Christian is a very different Character from what the World generally calls, "A Good Sort of Man". According to the Bible, The True Christian is poor in Spirit; meek and lowly in Heart: He mourns under a Sense of
his

his Imperfections; he hungers and thirsts after Righteousness; he is merciful; he is peaceable; he is pure in Heart: He seeks in the first Place, and above all other Things, the Kingdom of God and the Righteousness thereof; and having his Treasure in Heaven, his Heart, his Affections, his Desires, are there also. He is diligent in Business; yet anxiously careful for Nothing. He has been converted from the Error of his Ways: He has experienced "a Death unto Sin, and a New Birth unto Righteousness". He believes in Christ; rests his Soul upon Him, and upon Him alone, for Salvation and Acceptance with God; and he is holy in all Manner of Conversation.

The True Christian is no Drunkard; no Swearer; no Sabbath-Breaker; no Whoremonger; no Extortioner; no Liar and Slanderer; no Backbiter; no Evil Speaker: These, with many other such like, the Bible absolutely declares to be inconsistent with the Character of a Christian, and with a State of Favor and Acceptance with God.

But, are we all such Christians? Are not several

veral of you Gentlemen of the Club, in particular, guilty of many wicked Practices? Are not Drunkenness, Swearing, Whoredom, and such like Crimes, the very Things in which you glory? Yet, does not your 18th. Article say, That no scandalous Person shall be admitted, or continued in your Society? Now is not a common Drunkard, a prophane Swearer, and such like, a scandalous Person? And if you have such Persons among you, does it not become the Clerk, Warden, and Stewards, to enquire into the Matter, and to exclude such scandalous Members? Want of Discipline is the Ruin of all Societies. I beseech you therefore, if you wish to see your Society flourish and prosper, put your Laws in Execution. Encourage the good, reprove the bad, and exclude the scandalous Members: So shall you grow and increase, and the Blessing of God will be upon you.

But, O Sirs! I would gladly recommend the Gospel of Christ to your serious Notice and Regard. You are careful, you are laudably careful, to make Provision for your Bodies: Be not less careful concerning your immortal Part.

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A Stock you are laying up against Sickness and Death: O lay up a Stock also against Judgment and Eternity: Then, then all human Expedients will fail; and they, and they alone, who are Christians indeed, shall find Salvation with God. "Lay not up then for yourselves Treasures upon Earth, where Moth and Rust doth corrupt, and where Thieves break through and steal: But lay up for yourselves Treasures in Heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break through nor steal. Dare to be singularly virtuous: Run counter to a vain, infatuated World: Heaven will make Amends for all your Trials here below. "Jesus, will present you faultless before the Throne of God, and we shall serve him Day and Night in his Temple; and he that sitteth on the Throne shall dwell among us. We shall hunger no more, neither thirst any more"; neither shall the Wicked any more annoy us. "For the Lamb which is in the Midst of the Throne, shall feed us, and lead us unto living Fountains of Waters; and God shall wipe away all Tears from our Eyes. Fight then the good Fight of Faith; lay hold on eternal Life".

"Now unto the King Eternal, Immortal, Invisible, the Only Wise God, be Glory in the Church by Christ Jesus, throughout all Ages, World without End. AMEN".

The OFFICE and DUTY of a MINISTER of the GOSPEL:

A
S E R M O N

First preached, and now published,

With Design

To obviate some Objections

Made to the AUTHOR

For using too much Diligence

In the WORK of the

M I N I S T R Y.

“ I neither envy nor despise any that are of the same Function with me. Nay, I know many among the Clergy to whom I think myself unworthy to do the meanest Service. But I know many likewise, whose Conversation is not at all conformable to the Pattern Christ hath set us. And for those I heartily pray that God would shew them the Things that belong to their eternal Peace. Neither is my Heart in the least incensed against them that most unjustly slander and reproach me. But I compassionate them, since we must all one Day appear before the same Judge. For my Part I cannot call Black White; nor take him for a Follower of Christ, and a Pattern of his Flock, in whom I find Nothing of the Mind that was in Christ.

PROFESSOR FRANK.

A Prayer before Sermon.

"GRANT, O Lord, that all those who de-
 "dicate themselves to the Service of thy
 "Altar, may be inwardly moved by thy Holy
 "Spirit to take upon them that sacred Minis-
 "tration; that their Consciences may testify to
 "them, that having engaged in this holy Call-
 "ing, their chief Design is to serve and pro-
 "mote thy Glory, and edify thy People. Grant
 "that we may neither be led by Ambition nor
 "Covetousness; that neither the Honors, nor
 "the Revenues that are annexed to our Profes-
 "sion, may have any Competition in our
 "Minds with a mighty Zeal for thy Glory, and
 "a Desire to promote the Salvation of Souls.
 "To this End, O Lord, grant that we may
 "make thy holy Writ the chief Subject of all
 "our Studies; that we may from thence in-
 "struct thy People committed to our Charge,
 "and silence Gainsayers; that we may faithful-
 "ly and diligently administer thy holy Sacra-
 "ments; that we may labor in Season and out
 "of Season, by private and publick Admoniti-
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" ons and Exhortations; that we may maintain
 " Peace and Love among all Christians, and
 " frame ourselves and all our Discourses accord-
 " ing to the Precepts and Doctrines of thy ho-
 " ly Gospel. Finally, O God, we beseech Thee
 " send down upon our Bishops and Clergy, and
 " all Congregations of Christian People, the
 " healthful Spirit of thy Grace; and that they
 " may truly please Thee, pour upon them the
 " continual Dew of thy Blessing. Grant this, O
 " Lord, for the Honor of our Advocate and
 " Mediator Jesus Christ".

Our Father &c.

 ISAIAH lxii. 6. 7.

I have set Watchmen upon thy Walls, O Jerusalem, which shall never hold their Peace Day nor Night: Ye that make Mention of the Lord, keep not Silence, and give him no Rest, till he establish, and till he make Jerusalem a Praise in the Earth.

BEAUTIFUL indeed is the Address of the Evangelical Prophet in these Words; First, to the Church; and then, to the Ministers of the Church. To the Church he is communicating glad Tidings; "I have set Watchmen upon thy Walls, O Jerusalem, which shall never hold their Peace Day nor Night": To the Ministers of the Church; "Ye that make Mention of the Lord, keep not Silence, and give him no Rest, till he establish, and till he make Jerusalem a Praise in the Earth".

Earth". As if he had said; "O my People and Nation, of which Jerusalem is my pleasant Dwelling-Place, I have raised up, and set over you, Pastors and Magistrates clothed with Righteousness; Men, who will above all Things be careful to promote the Interest and Happiness of my People; Men, who will never hold their Peace; but by Day will be instructing, exhorting, and warning; by Night interceding, and offering up Prayers and Supplications for the World in general; for the People committed to their Care in particular. Yes, O ye Priests, that make Mention of the Lord; ye Ambassadors of God; ye Messengers of the Lord of Hosts, keep not Silence; cry aloud and spare not; give the Almighty no Rest, Ease, or Peace, by your Prayers and Entreaties, till he establish, and till he make Jerusalem, his Church, a Name, and a Praise, and a Glory, throughout the whole Earth".

I have chosen these Words for a Text, because it is our Design to speak chiefly upon the Office and Duty of a Clergyman; not aiming hereby to depreciate any of our Brethren in Office

fice (for whom I have the most cordial Esteem)
 but simply to lay before you the indispensable
 Obligations we are under to a diligent Discharge
 of our Duty in the arduous Work of the Minis-
 try. This is the more necessary, because through
 our own Negligence, Indolence, or bad Exam-
 ples, the Priest's Office is sunk into general Con-
 tempt. Ministers themselves are looked upon
 as covetous, crafty, designing Men; as Men
 who say and do not; and who lay Burdens up-
 on other Men's Shoulders, which they them-
 selves will not touch with one of their Fingers.
 Let those who are guilty bear the Blame: But
 let not a whole Body of Men be condemned for
 the Sins and Failings of the Unworthy. Some
 there are whose Lives and whose Labors testify
 they are in earnest. Some there are who dare
 to stand forth in the Cause of God and Truth,
 and stem the Torrent of Sin, Depravity, and
 Corruption. May the Number be abundantly
 increased. May Watchmen be set upon the
 Walls of our Jerusalem, which will never hold
 their Peace Day nor Night, till God establish,
 and till he make the Church of Christ to flourish
 and

and blossom in all the Fruits of Righteousness, and to extend her Borders unto the Ends of the Earth.

JESUS CHRIST is the Great Author of the Gospel Ministry. His Doctrine, and his Example, are allowed on all Hands to be the best Pattern for Christians to follow. The only Sermon of any considerable Length he has left behind him, we have recorded in the 5th, 6th, and 7th, Chapters of St. *Matthew's* Gospel. His Doctrine is comforting, cheering, animating. He instructs, he cautions, he warns. To the True Christian he opens the Gate of Heaven. The self-deceived Hypocrite, the openly Profane, and the lukewarm Formalist, he dooms to eternal Dispair. Let us examine this inimitable Discourse a little more minutely.

Multitudes of People are following the Redeemer from Place to Place. He ascends a Mountain; sits down; the People draw near: Silence being made, he opens his Mouth, and instructs the attentive Audience: "Blessed are the Poor in Spirit; for theirs is the Kingdom of Heaven. Blessed are they that Mourn; for they shall

shall be comforted. Blessed are the Meek; for they shall inherit the Earth. Blessed are they who do hunger and thirst after Righteousness; for they shall be filled. Blessed are the Merciful; for they shall obtain Mercy. Blessed are the Pure in Heart; for they shall see God. Blessed are the Peace-Makers; for they shall be called the Children of God. Blessed are they which are persecuted for Righteousness Sake; for theirs is the Kingdom of Heaven. Blessed are ye when Men shall revile you, and persecute you, and shall say all Manner of Evil against you falsely for my Sake. Rejoice, and be exceeding glad; for great is your Reward in Heaven: For so persecuted they the Prophets which were before you".

The Divine Teacher goes on, and levels his Discourse against a great Variety of Sins, which he knew the People to be guilty of. He warns them against the Doctrines of the Scribes and Pharisees; against Murder, Anger, and passionate Resentment. Adultery, Fornication, Unclean-ness, and profane Swearing, he exposes as Sins, which will ruin and destroy the Soul. Render-

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ing Evil for Evil; litigious Law-Suits, and warm Contentions, he assures us, are inconsistent with the Character of True Christians.

We cannot go through the whole Sermon, it will take up too much of our Time; but would most heartily recommend it to your future and serious Consideration. The Conclusion however we may observe is very awful and alarming: "Enter ye in at the strait Gate: For wide is the Gate, and broad is the Way that leadeth to Destruction, and many there be which go in thereat; because strait is the Gate, and narrow is the Way, which leadeth unto Life, and few there be that find it."

"Not every one that saith unto me, Lord! Lord! shall enter into the Kingdom of Heaven; but he that DOTH the Will of my Father, which is in Heaven. Many will say unto me in that Day, Lord, Lord, have we not prophesied in thy Name? And in thy Name have cast out Devils? And in thy Name have done many wonderful Works? And then will I profess unto them, I never knew you: Depart from me, ye that work Iniquity".

Now,

Now, says he, "Whosoever heareth these Sayings of mine, and doth them, I will liken him unto a wise Man, which built his House upon a Rock: And the Rain descended, and the Floods came, and the Winds blew, and beat upon that House; and it fell not, for it was founded upon a Rock. And every one that heareth these Sayings of mine, and doth them not, shall be likened unto a foolish Man, which built his House upon the Sand: And the Rain descended, and the Floods came, and the Winds blew, and beat upon that House; and it fell, and great was the Fall of it". That is: He whose Life, Conduct, and Character, is such as I have now laid before you, shall most assuredly be saved: He whose Life, Conduct, and Character, is not such as I have now laid before you, shall most assuredly be damned.

Such is the Doctrine of Jesus Christ. But was his own Example agreeable to his Preaching? Was his Life unblamable, as his Precepts were pure? Yes: He was holy, harmless, undefiled, and separate from Sinners. He was poor in Spirit; meek and lowly in Heart; a

Man of Sorrows, and acquainted with Grief. He was merciful; he was a Peace-Maker; he was Pure in Heart. He was kind, gentle, friendly, compassionate. He was a severe Rebuker of Sin in others; yet upon proper Occasions he was affable, free, cheerful and easy. Whole Days he spent in Fasting; whole Nights in Prayer. To do the Will of God was his Meat and his Drink. Yea, so zealous was he in preaching, and doing Good, that even his Friends thought him mad and out of his right Mind. Yet, notwithstanding all these amiable, these heavenly Qualities, he was persecuted, he was reviled. His Character was traduced; his Doctrine perverted, misrepresented. He was buffeted, scourged, condemned, crucified.

Such is the Doctrine, such the Example, and such the Treatment of the Saviour of the World!

Now I think you must allow, O Christians, that the nearer any Minister of the Gospel comes to these Doctrines, and this Example of Jesus Christ, the more he ought to be esteemed and regarded. But alas! Experience has in all
Ages

Ages shewed us quite the contrary. The Life and Doctrine of such a Man are a continual Reproof to the Sons and Daughters of Mirth, Gaity and Pleasure. The more holy any Man is, the more he is devoted to the Service of God, the more will his Conduct and Principles condemn the Customs and Maxims of the World. The more his Conduct and Principles condemn the Customs and Maxims of the World, the more will he be despised by the Men of the World. This Truth, this melancholy Truth, has been confirmed to us, not only by the Sufferings of Jesus Christ; but likewise by those of the Prophets, Martyrs, and Apostles; and by the History of almost every zealous Christian, who has eminently distinguished himself by a warm and active Love for the Cause of the Gospel.

Nay, *Socrates* himself, who was an Heathen Philosopher, teaches us the same Doctrine. His Words are to this Purpose. "That Man must undoubtedly be the most virtuous, upon whom his Virtue, by its Perfection, draws the Envy of all Men; insomuch that he hath Nothing on his

"his Side, but his Conscience; and sees himself
 "exposed to all Manner of Injuries; so as even
 "to be nailed to the Cross, without his Virtue
 "being able to afford him the poor Assistance of
 "exempting him from such a Punishment".
 These are strange Words in the Mouth of an
 Heathen! Would not one think that God Al-
 mighty had put this wonderful Idea of Religi-
 on into the Mind of this virtuous Philosopher
 in order to have it made manifest in the Person
 of his Son? Does not this View of Religion,
 and the cruel Treatment the best of Men in all
 Ages have met with, prove to a Demonstrati-
 on, that the Righteous have another Glory, a-
 nother Rest, another Happiness, superior, far
 superior, to all the Delights of this vain Scene
 of Things?

Marvel not therefore, my Brethren, nor be
 discouraged, if the World hate you: Ye know
 that it hated Christ before it hated you. If ye
 were of the World, and lived according to its
 Maxims and Customs, the World would love
 and caress you; but because ye are not of the
 World, but your Lives, Conduct, and Princi-
 ples,

ples, are contrary to, and condemn the World, therefore the World hateth you.

The Office and Duty of a Minister of the Gospel is likewise admirably set forth in the Person and Doctrine of the great Apostle of the Gentiles. His three Epistles to Timothy and Titus are Directions how they must preach, and how they must labor, if they would approve themselves unto the great Shepherd and Bishop of Souls. Let us see then what Advice he gives them.

To *Timothy*, who was a young Minister, he writes thus:

“ A Bishop, or Overseer of Souls, must be blameless, vigilant, sober, of good Behavior, given to Hospitality, apt to teach; not given to Wine, no Striker, not greedy of filthy Lucre, but patient; not a Brawler, not covetous; grave, not double tongued; holding the Mystery of the Faith in a pure Conscience ”.

This is what a Clergyman ought to be in the Opinion of St. *Paul*. And after having informed *Timothy* what a Minister of the Gospel ought to be, he exhorts him in the warmest Terms

Terms to aim at that Character: "Be thou an Example of the Believers in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity. Give Attendance to Reading, to Exhortation, to Doctrine. Meditate upon these Things; give thyself wholly to them, that thy Profiting may appear to all. Take heed unto Thyself, and unto thy Doctrine; continue in them; for in doing this, thou shalt both save thyself, and them that hear thee".

The Apostle goes on still farther in a most sublime and striking Manner:

"They that will be rich fall into Temptation and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition. For the Love of Money is the Root of all Evil: Which, while some coveted after, they have erred from the Faith, and pierced themselves through with many Sorrows. But thou, O Man of God, flee these Things; and follow after Righteousness, Godliness, Faith, Love, Patience, Meekness. Fight the good Fight of Faith, lay hold on eternal Life. I give thee Charge, O *Timothy*, in the Sight of God, and

and of Jesus Christ, that thou keep this Commandment, without Spot, unrebukable, until the Appearing of our Lord Jesus Christ. Yea, says he, I charge thee, once more, before God and the Lord Jesus Christ, who shall judge the Quick and the Dead at his Appearing and his Kingdom: Preach the Word; be instant in Season, out of Season; reprove, rebuke, exhort with all Long-Suffering and Doctrine."

Such is the Advice; such are the solemn Charges given to *Timothy*, and to every Minister of the Gospel.

But was the Apostle's own Example agreeable to this? Did he lay himself out in preaching the Gospel as he recommends, and exhorts others to do? Or was he in the Number of those full-fed Shepherds,

"Who, when they list, their lean and flashy Songs

"Grate on their scrannel Pipes of wretched Straw"?

No, my Brethren, you well know that he labored more abundantly than perhaps any other Man ever did. Take his own Words,

"In Labors more abundant; in Stripes above Measure; in Prisons more frequent; in

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Deaths

Deaths oft. Five Times of the Jews received I
 40 Stripes save one. Thrice was I beaten with
 Rods; once was I stoned; thrice I suffered
 Ship-Wreck; a Night and a Day I have been
 in the Deep. In Journeyings often, in Perils
 of Waters, in Perils of Robbers, in Perils by
 mine own Country-Men; in Perils by the
 Heathen; in Perils in the City; in Perils in the
 Wilderness; in Perils in the Sea; in Perils a-
 mong false Brethren: In Weariness and Pain-
 fulness; in Watchings often; in Hunger and
 Thirst; in Fastings often; in Cold and Naked-
 ness. Besides those Things that are without;
 that which cometh upon me daily, the Care of
 all the Churches”.

Such were the Labors, the unparalleled La-
 bors, of the great Apostle, *St. Paul*.

Take also the Opinion of an eminent and ap-
 proved Bishop of our own Church, who has
 wrote expressly upon the Duty and Office of a
 Minister of the Gospel.

“ A Clergyman, by his Character and De-
 “ sign of Life, ought to be a Man separated
 “ from the Cares and Concerns of this World,
 “ and

" and dedicated to the Study and Meditation
 " of divine Matters. His Conversation ought
 " to be a Pattern for others; a constant
 " Preaching to his People. He ought to of-
 " fer up the Prayers of the People in their
 " Name, and as their Mouth to God. He
 " ought to be praying and interceding for
 " them in Secret, as well as officiating among
 " them in Publick. He ought to be distribu-
 " ting among them the Bread of Life, the
 " Word of God; and dispensing among them
 " the sacred Rites, which are the Badges, the
 " Union, and the Supports of Christians. He
 " ought to admonish, to reprove, and to com-
 " fort them, not only by his general Doctrine
 " in his Sermons, but from House to House;
 " that so he may do these Things more home
 " and effectually, than can be done from the
 " Pulpit. He is to watch over their Souls, to
 " keep them from Error, and to alarm them
 " out of their Sins by giving them Warning of
 " the Judgments of God; to visit the Sick,
 " and to prepare them for the Judgment and
 " Life to come.

" A Clergyman ought to behave himself so
 " well, that his own Conversation may not on-
 " ly be without Offence; but it ought to be
 " so exemplary, that his People may have Rea-
 " son to conclude, that he himself does firmly
 " believe all those Things which he proposes
 " to them; that he thinks himself bound to
 " follow all those Rules that he sets them;
 " and that they may see such a serious Spirit of
 " Devotion in him, that from thence they may
 " be induced to believe, that his chief Design
 " among them is to do them Good, and to
 " save their Souls.

" He must employ himself so well in his
 " private Studies, that from thence he may be
 " furnished with such a Variety of lively
 " Thoughts, divine Meditations, and proper
 " and noble Expressions, as may enable him
 " to discharge every Part of his Duty in a
 " Manner worthy of God. He ought not on-
 " ly to abstain from gross Scandals, but keep
 " at the farthest Distance from them. Such
 " Diversions as his Health may require, ought
 " to be manly, decent and grave. He ought
 " to

"to avoid too much Familiarity with bad Peo-
 "ple, and the squandering away his Time in
 "vain and idle Discourse. His Cheerfulness
 "ought to be frank, but neither excessive, nor
 "licentious. His Friends and his Garden
 "ought to be his chief Diversions. His Study
 "and his Parish his chief Employments.
 "A Clergyman ought to have in himself a
 "deep Sense of the Truth and Power of Reli-
 "gion. He must have a Life and Flame in his
 "Thoughts. He must have felt himself, those
 "Things which he intends to explain and re-
 "commend to others. He must observe nar-
 "rowly the Motions of his own Mind, that
 "so he may have a lively Heat in himself
 "when he speaks of them. He ought to
 "preach in such a lively and sensible Manner,
 "as that it may be almost felt he speaks from
 "the Heart".

This is the Character of a true Minister of
 Jesus Christ, as drawn by the pious and learn-
 ed Bishop of Sarum.

As we wish, O Christians, to give you just
 Ideas, as well concerning the proper Manner
 of

of Preaching, as the Duty and Office of a Clergyman; that you may not through Ignorance commend what is wrong and improper, or condemn what is right and becoming; you will excuse me if I trespass a few Minutes longer upon your Time and Patience for this Purpose.

Preaching the Gospel is undoubtedly of divine Appointment. Mankind being all by Nature dead and secure in Sin; thoughtless, careless, giddy; lost in Business, Pleasure and Amusement; it is the Design of Preaching to awaken them to a Sense of their Guilt and Danger; to point out to them a Method of Salvation, honorable for God, and safe for the Sinner; and to entreat them by all the Bowels of tender Compassion not to neglect their own Mercies. It is designed to reclaim Mankind; to make them just, good, holy, virtuous, happy: 'Tis to open their Eyes, and to turn them from Darkness to Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, and an Inheritance among them that are sanctified by Faith that is in Christ

Christ Jesus". It is to make the Drunkard, sober; the Whoremonger, chaste; the Covetous, liberal; the Proud and High-Minded, humble, meek and lowly; the Careless, thoughtful, serious; the Idle and Indolent, active and diligent; the Wrathful and Passionate, mild and gentle as Lambs: It is to make the Extortioner and Unjust, refund their ill-gotten Gain; the Tradesman, honest; the Master, kind; the Servant, faithful; the Husband, loving; the Wife, submissive; the Father, tender; the Child, obedient; and God in all Things to be glorified through Christ Jesus. Or, in the fine Language of St. Paul: "The Grace of God, which bringeth Salvation, hath appeared to all Men; teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present World. Because we are assured, that the great God, even our Saviour Jesus Christ, gave himself for us, with this express and direct Design, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works".

This,

This, and this alone, is the true End and Design of Preaching. And That Minister is the best Preacher, by what Name soever he is distinguished and called, who is made most effectual for these invaluable Purposes. If Sinners are converted, Souls saved, and God glorified, by our Preaching, it is well: If not, we loose our Labor, our Hearers will die in their Sins; and if we have not made use of every Endeavor in our Power to prevent it, their Blood will be required at our Hands.

“Son of Man, I have made thee a Watchman unto the House of Israel; therefore hear the Word at my Mouth, and give them Warning from me. When I say unto the Wicked, Thou shalt surely die; and thou givest him not Warning; nor speakest to warn the Wicked from his wicked Way to save his Life: The same wicked Man shall die in his Iniquity; but his Blood will I require at thine Hand. Yet if thou warn the wicked, and he turn not from his Wickedness, nor from his wicked Way, he shall die in his Iniquity; but thou hast delivered thy Soul”.

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That Manner of Preaching then, which is best calculated to answer these Ends; (viz) the Conviction, Conversion, Sanctification, and Salvation of the Hearers, must certainly be That, which Ministers should follow, and People approve.

Give me your Attention still farther till we consider the Manner of Preaching which others by Precept or Example have recommended.

If we may form any Judgment of Jesus Christ's Manner from the Opinions of those who heard him, and the Discourses, which he has left upon Record for the Instruction and Salvation of the World, it seems to have been wonderfully striking and pathetick: Grave, serious, simple, sublime. "He spoke as one having Authority". The People flocked around him from all Quarters: "They hung upon his Lips": They were all Attention. Nay, even his Enemies being Judges, "He spake as never Man spake".

Agreeable to this most perfect Pattern for Preachers to follow, is the Advice of St. Paul

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to *Titus*: "In all Things shewing thyself a Pattern of good Works: In Doctrine shewing Uncorruptness, Gravity, Sincerity: Sound Speech that cannot be condemned; that he that is of the contrary Part, may be ashamed, having no evil Thing to say of you".

Very judiciously has the learned and pious Bishop before mentioned, treated upon this Subject. You will pardon the Number and Length of Quotations, as they seem to have greater Weight and Influence than any Thing that could possibly be advanced of private Authority; and as I would not wish you to imagine that I am advancing my own Sentiments merely; but the Sentiments of Christ and his Apostles; of all good Men in general, and of the Church of England in particular.

His Words are these:

"Care must be taken that the Application of
 "Sermons be useful and proper; that it make
 "the Hearers apprehend some of their Sins
 "and Defects, and see how to perform their
 "Duty; that it awaken them to it, and direct
 "them in it. It must be clear and short; very
 weighty,

weighty, and free of every Thing that looks
 "like the Affections of Wit and Eloquence.
 "Here the Preacher must be all Heart and
 "Soul, designing the Good of the People. He
 "must employ all his Eloquence in giving
 "sometimes such tender Touches, as may soft-
 "en; and deeper Gashes, such as may awaken
 "his Hearers. Such an Eloquence as makes
 "the Hearers look grave, and as it were out
 "of Countenance, is the properest. That
 "which makes them look lively, and as it
 "were smile upon one another, may be pretty;
 "but it only tickles the Imagination, and
 "pleases the Ear: Whereas that which goes to
 "the Heart, and wounds it, makes the Hear-
 "er rather look down, and turns his Thoughts
 "inward, upon himself: For it is certain that
 "a Sermon, the Conclusion whereof, makes
 "the Auditory look pleased, and sets them all
 "a talking one with another, was either not
 "right spoken, or not right heard; it has been
 "fine, and has probably delighted the Con-
 "gregation, rather than edified it. But that
 "Sermon which makes every one go away si-

“lent and grave, and hastening to be alone,
 “to meditate or pray over the Matter of it in
 “Secret, has had its true Effect”.

To the same purpose are the Words of St.
Jerome to Nepotian: “When you teach in the
 “Church, do not endeavor to draw Applause,
 “but rather Sighs and Groans from the Peo-
 “ple: Let their Tears praise you. The Dis-
 “courses of a Clergyman should be full of the
 “the Holy Scripture. Be not a Declaimer,
 “but a true Teacher of the Mysteries of God”.

A remarkable Instance of this Kind of Elo-
 quence was the famous *French Preacher Pere*
Massillon. “After having heard him, the Peo-
 “ple did not stop by the Way, to extol or to
 “criticise the Sermon: The Hearer retired
 “from him in awful solemn Silence, with pen-
 “sive Air, with Eyes cast down, with Recol-
 “lection stamped on the Countenance, bear-
 “ing away the Sting left by the Christian O-
 “rator in the Heart”. Hence, when *P. Massillon*
 had preached some Sundays before *Lewis* the
 14th, King of *France*, the King addressed him
 in these remarkable Words: “My Father, I have
 “heard

"heard many great Orators in my Chapel;
 "and have been very well satisfied with them?
 "But as to You, every Time that I have heard
 "You, I have been very much dissatisfied
 "with Myself"! One knows not which to
 admire most; the Piety and good Sense of the
 King; or the Abilities of the Preacher! ^{in sup}

To produce many Instances of those eminent
 Persons, who have in their publick Ministrati-
 ons proceeded with uncommon Success, and
 everlasting Advantage to the Hearers, upon
 the Principles above laid down, would take up
 too much of our Time, and weary your Atten-
 tion. One however I cannot forbear mention-
 ing, because it contains an Example truly wor-
 thy of Imitation by all the Sons of Men.

"Dr. *Leighton*, says the same Bishop, had
 "the greatest Elevation of Soul, the largest
 "Compass of Knowledge, the most mortified
 "and heavenly Disposition that I ever yet saw in
 "Mortal. He had the greatest Parts, as well as
 "Virtue, the perfectest Humility I ever saw
 "in Man. He had a sublime Strain in Preach-
 "ing, with so grave a Gesture, and such a
 "Majesty

" Majesty both of Thought and Language, and
 " of Pronunciation, that I never once saw a
 " wandering Eye where he preached, and have
 " seen whole Congregations often melt into
 " Tears before him. I can say of him with
 " the greatest Truth, that in a free and fre-
 " quent Conversation with him for above 22
 " Years I never knew him say an idle Word,
 " that had not a direct Tendency to Edificati-
 " on: And I never once saw him in any other
 " Temper, but that which I wished to be in,
 " in the last Moments of my Life".

To corroborate what has been already ad-
 vanced, permit me to lay before you the so-
 lemn Engagement every Clergyman in the E-
 stablishment enters into when he is ordained.

The first Question the Bishop puts is this:
 " Do you trust that you are inwardly moved
 " by the Holy Ghost, to take upon you this
 " Office and Ministration, to serve God for
 " the Promotion of his Glory and the Edifying
 " of his People"?

The Person to be ordained answers, " I trust
 " so." The Bishop enquires again, " Will you
 " be

" be ready with all faithful Diligence to banish
 " and drive away all erroneous and strange
 " Doctrines, contrary to God's Word, and
 " use both publick and private Admonitions
 " and Exhortations, as well to the Sick as to
 " Whole, as Need shall require, and Occasi-
 " on shall be given" ?

The Person answers, " I will, the Lord
 being my Helper".

The Bishop asks again: " Will you be dili-
 " gent in Prayer and in Reading of the Holy
 " Scriptures, and in such Studies as help to
 " the Knowledge of the same, laying aside the
 " Study of the World and the Flesh" ?

The Person answers, " I will endeavor my-
 " self so to do, the Lord being my Helper".

Afterwards the following most awful and
 solemn Exhortation is given by the Bishop,
 to the Ministers ordained.

" I exhort you in the Name of our Lord
 " Jesus Christ, that you have in Remembrance
 " into how high a Dignity, to how weighty an
 " Office and Charge ye are called. Ye are call-
 " ed to be Watchmen, Messengers, and Ste-
 " wards

“wards of the Lord. Ye are called to teach
 “and to admonish, to feed and provide for, the
 “Lord’s Family. Ye are called to seek for
 “Christ’s Sheep that are scattered abroad, and
 “for his Children, who are in the Midst of
 “this naughty World, that they may be saved
 “through Christ for ever.

“The Church and Congregation whom you
 “must serve is the Spouse and Body of Christ.
 “And if it shall happen that the same Church,
 “or any Member thereof, shall take any Hurt
 “or Hinderance by Reason of your Negligence,
 “you know the Greatness of the Fault, and
 “also the horrible Punishment that will fol-
 “low. See therefore that you never cease your
 “Labor, your Care and Diligence, until you
 “have done all that lieth in you, to bring all
 “such as are committed to your Charge unto
 “that Agreement in the Faith and Knowledge
 “of God, and to that Ripeness and Perfect-
 “ness of Age in Christ, that there be no Place
 “left among you, either for Error in Religi-
 “on, or for Viciousness in Life”.

Such are the solemn Vows every Clergyman
 takes

takes upon him when he is ordained. I don't know, my Brethren, what you may think concerning these Things. As to my own Part, I am ready to exclaim with *St. Paul*, "Who is sufficient for these Things?" And I tremble for myself, "lest after having preached the Gospel to others, I myself should be a Cast-away".

We have laid the sacred Duty and Office before you in this full, and perhaps tedious, Manner, in order to shew you that every Clergyman is bound by all possible Ties to be warm, zealous and active, in preaching the everlasting Gospel. We are bound by the Doctrine and Example of Jesus Christ, the Judge of Quick and Dead: We are bound by the Doctrine and Example of all the Apostles: We are bound by the Opinions and Practices of all true Gospel Ministers: We are bound by our own most solemn Promises and Vows: We are bound by Love to God, to Christ, and our Fellow-Creatures: We are bound by the highest Degree of Self-Interest possible, for the Salvation of our own Souls

is at Stake. These Things considered, 'tis really amazing we are not Ten Thousand Times more lively, more zealous, and more active.

“Awake my dormant Zeal! Forever flame

“With gen'rous Ardors for immortal Souls;

“And may my Head, and Tongue, and Heart, and All,

“Spend and be spent in Service so divine”

This, my Brethren, is our sole Intention. Having such illustrious Examples, and being bound in such solemn Engagements, by the Grace of God, we will not keep silence, we will give him no Rest, till this our Church and Jerusalem shall become a Name and a Praise in the World.

“For this let Men revile my Name;

“I shun no Cross, I fear no Shame;

“All hail, Reproach!

We have no other Design in preaching, we have no other Design in living, but to save our own Soul, and the Souls of them that hear us. Now Salvation consists not merely in an Exemption from Sufferings, or a Redemption from future Torments; but in being delivered likewise from all those Tempers and Dispositions,

tions, which are contrary to the Will, or Word of God; or to the Mind that was in Christ Jesus. "His Name shall be called Jesus, said the Angel, for he shall save his People from their Sins". Christ is the great Exemplar, or Pattern of a Christian. He not only "hath redeemed us to God by his Blood, but hath set us an Example that we should follow his Steps". And a most amiable Example it was!

In doing good, he was unwearied: In his Life and Actions, he was unblamable and inoffensive: Towards Distress and Misery, he was always compassionate. In his Conversation, he was holy; in his Sufferings, patient; in private Prayer and Praise, frequent; in publick Worship, zealous. In short: The Life of Christ comprehends the Whole of Gospel Obedience. And he has declared that we shall be judged at the last Day according to our Imitation of him in doing Good.

This then, O Christians, is the Picture we shall ever hold up for your Example and Imitation. So far as we resemble it, we are Christians: So far as we are contrary to it, we

partake of the Nature of the Spirits reprobate.
 "A true Christian is the highest Stile of Man".
 He has sublime Ideas of the Supreme Being,
 just Views of Duty, and a proper Temper and
 Conduct both towards God and towards Man.
 He is a constant and devout Worshipper of
 the God of Heaven; a firm and steady Believer
 in his Son; and lives in humble Dependence
 upon the Assistance of the Spirit. He is just
 and liberal; temperate and sober; tender and
 compassionate; meek and humble; gentle and
 peaceable, and in all Things conscientious.
 Yes: The Gospel of Christ, if it has a saving Ef-
 fect upon us, will make us better Parents, better
 Children; better Masters, better Servants; bet-
 ter Husbands, better Wives; more faithful
 Friends, more obliging Neighbors, more loy-
 al Subjects.

- This, my Brethren, this is what we want
 you all to become. Have you any Objection
 to such a Character? Are we become your
 Enemy because we tell you the Truth, and
 labor to advance the Kingdom of God among
 you. Imagine for a Moment that every Person

in this populous Place was the Christian now discribed: What an happy People should we be! We should have a Paradise; we should have a little Heaven upon Earth! Drinking, Gaming, vitious Pleasure and Debauchery; Pride, Injustice, Evil-speaking, Lying and Slandering; Deadness, Formality and Luke-warmness, together with all the long Catalogue of Hell-born Crimes, wou'd hide their impious Heads. Repentance, Faith, and Holiness; Justice, Peace and Truth; Charity, Friendship and Benevolence; these, and such as these, would flourish and blossom as the Rose.

For this we will labor; for this we will study; for this we will preach; for this we will pray. By his Grace enabling us, we will give the Redeemer no Rest, till he make this our Jerusalem, this our Church, a Name and a Praise in the Earth. And when that happy Event is accomplished, we will contentedly take up the dying Words of good old *Simeon*: "Lord, now lettest thou thy Servant depart in Peace; for mine Eyes have seen thy Salvation".

in this populous Place was the Christian day
distributed. What an happy People should we
be! We should have a Paradise, we should
have a little Heaven upon Earth. Drinking,
Gaming, various Pleasures and Debauchery,
Poets, Politicians, Flatterers, Lying and
Slandering, Debauch, Homeliness and Lake-
wandering, together with all the long Cata-
logue of Hell-born Quid, would hide their
ignominious Heads. Repentance, Faith and Ho-
piness, Justice, Peace and Truth, Charity,
Friendship and Benevolence, these and such as
these, would flourish and blossom as the Rose.
For this we will labor, for this we will
fight, for this we will preach, for this we
will pray. By his Grace assisting us, we will
give the Redeemer and King, till we make this
our Jerusalem, this our Church, a dwelling
and a praise in the Earth. And when that
happy Heaven is accomplished, we will con-
tinue to take up the dying Words of good old
Simon: "Lord, now lettest thou thy servant
depart in Peace, for mine Eyes have seen
thy Salvation."

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The Harmony of the Divine Attributes in the Salvation of Man displayed:

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S E R M O N.

“ Mercy pleads, If Man be ruined, the Creation is in
“ vain: Justice pleads, If Man be not sentenced, the Law
“ is vain. Truth backs Justice, and Grace abets Mercy.
“ What shall be done in this seeming Contradiction? Mer-
“ cy is not manifested, if Man be not pardoned; Justice will
“ complain, if Man be not punished.

“ An Expedient is found out by the Wisdom of God to
“ answer these Demands, and adjust the Difference between
“ them. The Pleas of Justice are satisfied in Punishing,
“ and the Pleas of Mercy received in Pardoning. The Rights
“ of both are preserved, and the Demands of both amicably
“ accorded in Punishment and Pardon, by transferring the
“ Punishment of our Crimes upon a Surety; exacting a Re-
“ compence from his Blood by Justice, and conferring Life
“ and Salvation upon us by Mercy, without the Expence of
“ one Drop of our own. Thus is Justice satisfied in its Se-
“ verities, and Mercy in its Indulgencies. Thus is God
“ righteous without being cruel, and merciful without being
“ unjust.”

CHARNOCK.

The Harmony of the Divine Attributes in the
Salvation of Man displayed:

A

S E R M O N

"Mercy pleads, If Man be raised, the Creation is in
vain: Justice pleads, If Man be not forgiven, the Law
is vain. Truth breaks Justice, and Grace above Mercy.
"It will still be done in the heavenly Constitution; Mercy
"is not made less, if Man be not pardoned; Justice will
"complain, if Man be not punished.
"An Expectant is found out by the Wisdom of God to
"answer these Demands, and adjust the Difference between
"them. The Pleas of Justice are satisfied in Pardon;
"and the Pleas of Mercy received in Pardon. The Rights
"of both are preserved, and the Demands of both satisfied.
"Recorded in Pardonment and Pardon, by satisfying the
"Pardonment of our Sins upon a Surety, exacting a Re-
"compence from his Blood by Justice, and covering his
"and Salvation upon us by Mercy, without the Expense of
"one Drop of our own. Thus is Justice satisfied in its
"rights, and Mercy in its indulgence. Thus is God
"righteous without being cruel, and merciful without being
"weak."

CHURCHMAN.

The Prayer before Sermon.

O THOU that art the King eternal, immortal and invisible, vouchsafe to look down from Heaven, the Habitation of thine Holiness and Glory, upon us thine unworthy Servants. Thou hast been pleased to cause all holy Scriptures to be written for our Learning and Instruction; give us Grace so to hear, read, mark, learn, and inwardly digest them, that by Patience and the Comfort of thy holy Word, we may embrace and ever hold fast the blessed Hope of everlasting Life. Open the Eyes of all our Understandings to see, and know, and experience, the Truth as it is in Jesus. Dispel from our Minds the Clouds and Mists of Darkness, Ignorance, Error, and Delusion. Turn us, O turn us from Darkness to Light, from the Power of Satan unto God. Enable us to see, and ever to bear in Mind, That it will not profit us, if we should gain the whole World, with all its Riches, with all its Pleasures, and with all its Charms, if we loose our Souls, and are cast away. Graft

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therefore,

therefore, O Lord, in all our Hearts the Love of thy Name; increase in us true Religion; nourish us with all Goodness, and of thy great Mercy ever keep us in the same, through Jesus Christ our Saviour, in whose all-prevailing Name, and comprehensive Form of Words, we further pray:

Our Father &c.

PSALM LXXXV. 10.

*Mercy and Truth are met together: Righteousness
and Peace have kissed each other.*

RIGHTLY to discover how much we are indebted to the Riches of Divine Grace, it is necessary we should take into Consideration what would have been the Condition of our World, without that Love of God, which was manifested to us by the Sending of Jesus Christ. 'Tis through a Want of due Attention to this, that the natural Powers of Man are frequently exalted at so extravagant a Rate, beyond all the Bounds of Truth; and the Aids and Assistances of the Holy Spirit, looked upon as unnecessary in the Working out of our Salvation. But if we look back into the first Ages, and consider what was the State of the World just before the Flood, when the Spirit of God ceased to strive with Man, you will gain some obscure Idea of what we should have

have been, without Jesus, the Saviour, and the Spirit, the Sanctifier. To strengthen and confirm that Idea, cast your Eyes upon the Heathen Nations, of antient, or modern Times: Let your Thoughts range through the Woods of *America*, and the Wilds of *Africa*: These wretched Creatures are but too just Resemblances of what we should have been, without that Sun of Righteousness, who by his Word, Spirit, or Providence, enlighteneth every Man that cometh into the World.

To make the Idea still stronger, and nearer the Truth of the Case, view in the Glass of the Gospel, the Condition of the Fallen Angels: They transgressed against the Sovran Ruler of the Skies: And what was the Consequence? They were thrown (to use the Words of *Milton*)

“ They were hurl’d headlong flaming from th’ ethereal Sky,

“ With hideous Ruin and Combustion, down

“ To bottomless Perdition, there to dwell

“ In adamantin Chains and penal Fire.

Or, in the infallible Language of Inspiration,

“ The Angels which kept not their first Estate,

but

but left their own Habitation; God hath reserved in everlasting Chains under Darkness unto the Judgment of the great Day".

Now, we have transgressed against the same Sovran Ruler: We have offended the same God: We have rebelled against the same Supreme Authority: Yet Mercy comes, unprevented, unimplored, unsought!

But let us imagine for a Moment that we had been left to the natural Consequence of our Transgressions, as the Fallen Angels have been: Exclude from your Thoughts the very Notion of a Saviour; and we shall discover a Scene, horrid, and extremely awful to behold! A World of Rebels! Sinners from Generation to Generation! Hateful and hating one another! Helpless! Hopeless! Lingered out a wretched Life under all the Terrors of a guilty Conscience! Dying! Yet dying to live for ever in Pain!

This would have been the Condition of our World in general, and of this Congregation in particular, had it not been for that Jesus, who died to redeem it: And yet, be astonished,

O Heavens! In this very World he is rejected and despised!

The whole New Testament turns upon this Hinge. It supposes us to be lost, undone, ruined, guilty, fallen Creatures. It takes for granted; nay, it asserts in plain Terms, that the Wrath of God, by Nature, considered in and of ourselves, abideth on us; and that there is no escaping the Divine Condemnation but by believing in, and cordially embracing the Redeemer, as he is offered in the Gospel. Hence, Jesus Christ says of Himself; "The Son of Man is come to seek and to save that which was lost: I came not to call the Righteous, but Sinners to Repentance: He that believeth on the Son, is not condemned: But he that believeth not, is condemned already". Upon this Principle proceeds the positive Declaration of John the Baptist; "He that believeth on the Son, hath everlasting Life": But suppose any Man does not believe on the Son, what is to be the Consequence? "He that believeth not the Son, shall not see Life; but the Wrath of God abideth on him", St. Paul also to the same

same Purpose assures us, "This is a faithful Saying, and worthy of all Acceptation, that Christ Jesus came into the World to save Sinners". This was his Errand, his Design. It was the Whole of his Undertaking. For Guilt, not Innocence, the Saviour died. 'Twas That alone could justify his Death. And if this is not laid down as a first Principle, the whole Scheme of Salvation revealed in the Gospel, must appear dark and unintelligible, if not totally unnecessary.

"But, it may be said, If the World was in this lost, ruinous Condition, why could not God pardon the Sins of Men, and admit them into Favor, without the Expence of his Son's Blood? Why was it not done as a mere Act of Grace, without any Satisfaction?"

If Men could have been pardoned and admitted into Favor without a Satisfaction, consistent with the Honor and Dignity of the moral Perfections and Government of God; the essential Goodness of the Divine Nature leaves us no Room to doubt but it would have been done, without that amazing Scheme of Re-

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demption and Salvation which the Gospel exhibits. God is not prodigal of his Gifts; much less would he be prodigal of the Sufferings and Death of his divinest, dearest Son. If all the Cattle on a Thousand Hills; if Thousands of Rams, or ten Thousands of Rivers of Oil; if our First-born could have satisfied for our Transgressions, or the Fruit of our Bodies for the Sin of our Souls; if the Cherubim and Seraphim, which adore and burn before the Throne of God; if any, or if all of these, could have paid the mighty Sum our Ransom demanded: Yea, if there had not been a real Necessity for an infinite Satisfaction to Divine Justice; not to *make* God propitious, or merciful (for that He is essentially) but to *make Way* for the honorable Exercise and Display of his pardoning Love and Mercy: I say, if there had not been a real Necessity for such a Satisfaction, we may be sure it would not have been required.

But since infinite Wisdom, in Concurrence with infinite Goodness, did really require that Jesus should give his Life a Ransom for many,

we

we may be very confident, that the Perfection of the Divine Nature and Government made it absolutely necessary.

A private Person is at Liberty to forgive Injuries as often as he pleases; nay, it is his Duty so to do; and it is scarce possible to offend by an Excess of the generous Virtues of Mercy, Compassion, and Forgiveness: But a Magistrate must consult, not merely the gentle Feelings of his own compassionate Breast; but the Honor and Dignity of his Office, Character, and Government. For a private Person to pardon Injuries, even beyond Seventy Times Seven, is Heroic, is God-like: But for a Magistrate to carry his Lenity to the same Extent, is Tameness rather than Benignity. No Government upon Earth could long subsist upon such Principles of excessive Indulgence.

Apply this Observation to the Case before us, and you will see how necessary it is, that the supreme Magistrate of the Universe should demand Satisfaction for the Dishonor done to his Government by the Apostacy of Man. That Man should be saved was not necessary;

Justice might have been suffered to take Place upon us. That God should both be, and appear to be, holy and just, is absolutely necessary. And this ought to be well considered by those Persons, who represent God as a Being of infinite Mercy and Compassion, to the Exclusion of his other moral Perfections; and hence take the Liberty of indulging themselves in their audacious Sins. In short: Most of the Errors in the Study of Theology, arise from considering God as the tender and indulgent Father of his Creatures, without reflecting that he is at the same Time, the moral Governor of the World. As He is the Father of his Creatures, He *must* be tender and compassionate: As He is the moral Governor of the World, He *must* render to every Man according to his Works; He *must* treat every intelligent Being, according to the Excellence, or Depravity, of its moral Character.

“ But how is it consistent with distributive
 “ Justice, that Man should sin, and Jesus die?
 “ Is it not necessary in the very Nature of
 “ Things,

“ Things, that the Soul that sinneth should
 “ die, and not one that is innocent”?

If a Being can be found, who has a perfect
 Command over his own Life: If he willingly
 substitute himself in the Place of Sinners: If his
 Substitution will answer all the Ends of the Di-
 vine Government: And if God is pleased to ac-
 cept such Being in the Room and Stead of the
 Rebellious: Then it is no longer necessary Man
 should be left to the dreadful Consequences of
 his own Transgression. But if such a Being could
 not be found, it appears to us impossible that
 Man could be saved. For sooner shall we be
 left to perish, as the Fallen Angels, than JEHO-
 VAH suffer his Laws, which are eternal in their
 Obligation, to be violated with Impunity.

“ But sing, O Heavens, and be joyful, O
 Earth, and break forth into Singing, O Moun-
 tains, for the Lord hath visited and redeemed
 his People; he hath found a Ransom”. Jesus
 is a Person every Way equal to the mighty
 Task. “ He hath trodden the Wine-Press of
 his Father’s Wrath alone, and of the People
 there was none with him. He is a Person,
 who

who hath Life in himself, even as the Father hath Life in himself". He willingly substituted himself in the Place of Sinners: "I come, says he, to do thy Will, O God; I am content to do it, yea, thy Law is within my Heart". His Substitution in the Place of Sinners gives a brighter and more illustrious Display of the Perfection of the Divine Nature, and moral Government of God, than though Man in his own Person had endured the Penalty. And we are not left to conjecture whether the Plan is agreeable to the Father, since he more than once declared himself well pleased in the Undertaking of his Son: "This is my beloved Son, in whom I am well pleased".

The World then in general, and We in particular, without a Saviour, are in a lost, helpless, hopeless Condition. It was not consistent with the Perfection of the Divine Nature and Government, to pardon and receive us to Favor without a Satisfaction. Jesus is a Person every Way equal to the arduous Task. Willingly he undertook to redeem his People.

And

And the Father has declared himself well pleased in the Undertaking of his Son.

“ It may be asked how, or in what Manner, “ did this adorable Saviour accomplish the “ Work of Redemption”?

In order to this, two Things were more especially necessary. Man had transgressed the holy, just, and good Law of God: That therefore the Saviour must perfectly fulfil. Man had done an infinite Dishonor to the Divine Nature and Government: An infinite Satisfaction, or a Satisfaction of infinite Value, must therefore be paid. For we must ever remember, that the Dishonor done to any Governor by disobeying his Laws, and treating his Authority with Contempt, is always in Proportion to the Eminence and Dignity of that Governor: And consequently, the Satisfaction necessary to maintain the Honor of his Government, must also be in the same Proportion.

For Instance: If an Offence is committed against the Person of the King's Majesty, the Crime is deemed High-Treason, and the unhappy

happy Person forfeits his Lands and Goods, together with Life. If the same Offence is committed against a private Character, the Person guilty endures an inferior Punishment.

But the Being against whom we have transgressed, is the great I AM; the infinite, self-existent, JEHOVAH; the King of Kings, and Lord of Lords: Therefore the Satisfaction requisite to maintain the Dignity of his Law and Government must likewise be an infinite Satisfaction.

Now in order to obey the Law for Man, and also to pay the Penalty incurred by our Transgression, it was necessary the Saviour should be in the same Nature. A Body therefore he took, and was in all Respects like unto us, Sin alone excepted. But to give an infinite Dignity to his Obedience and Sufferings, it was necessary he should be a Being of infinite Majesty and Glory. And to our unspeakable Satisfaction, we are informed in the Volume of Divine Revelation, that the Redeemer of the World is God and Man united in one Person: Man, that he might obey and suffer:

God

God, that his Obedience and Sufferings might become meritorious. For if he were a mere created Being, though of the most exalted Nature, his Obedience, however perfect, even according to the unchangable Nature of Things, was due, all due, for himself, and could not possibly be available for the smallest Demerit of the guilty Sons of Men.

Pertinently does the Apostle reason upon these two distinct Natures of the Redeemer, in his Epistle to the *Hebrews*. After having assured us that Jesus Christ, is, with Respect to his Divine, Pre-existent Nature, "the Brightness of God's Glory, and the express Image of his Person; and that He in the Beginning laid the Foundation of the Earth; that the Heavens are the Works of his Hands, and that He upholds all Things by the Word of his Power", fails not to inform us, that all this Dignity, all this Honor, all this surpassing Majesty and Glory, was veiled, was put off, was laid aside. Why? Because, if he would be a Mediator such as Man stood in Need off, he must be clothed in the same identical Nature.

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Not in the Divine simply; not in the Angelic; but in the very Nature and Image of those Creatures he came to redeem. Hear the Apostle:

“Forasmuch as the Children are Partakers of Flesh and Blood, he also himself likewise took Part of the same; that through Death he might destroy him that had the Power of Death, that is, the Devil; and deliver them who through Fear of Death were all their Life-Time subject to Bondage. For verily he took not on him the Nature of Angels; but he took on him the Seed of *Abraham*. Wherefore in *all Things it behoved him to be made like unto his Brethren*; that he might be a merciful and faithful High-Priest, in Things pertaining to God, to make Reconciliation for the Sins of the People: For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

How the Divine and Human Natures of Jesus Christ were united; or, in what Manner the three Persons of the Godhead exist in Unity, are Depths unfathomable by the short
Line

Line of human Reason. Nor is it inconsistent with rational Enquiry to receive these incomprehensible Doctrines upon the Credit of the Revealer. That our Reason is not the universal Standard of Truth, is evident from a Variety of Experiments both in the natural and moral World. That there is a God, few, perhaps none, deny: Yet how he fills all Things with the Immensity of his Presence, who can tell? That the human Soul is united to the Body, we are convinced by daily Experience: Yet how it is united, or where it resides, the Wifest are at a Loss to know. That the Blood circulates in our Bodies, as well upwards as downwards, contrary to all the Laws of Motion, we are well convinced: Yet Reason, "that Column of true Majesty in Man"; Reason fails in its Inquiries, and resolves it into the Will of the Creator. Before then we can consistently act the Sceptic concerning the incomprehensible Doctrines contained in the Scheme of Christianity, we must renounce the name of Philosophers, and reject the System of Nature. But the Thought be

far from us. For as we see many Things in the Works of Nature, which we are obliged to own as Matters of Fact; and concerning the Nature of which nevertheless our rational Powers can give no satisfactory Account: So in the Book of Divine Revelation we read of a Plurality of Persons in the Godhead, the Incarnation of the Son of God, and the Resurrection of the Dead, as so many Matters of Fact, which we are obliged to receive upon the Credit of the Revealer, and yet we are by no Means able, with all our boasted Sagacity, to account for the Mode, or Manner of their Existence and Operation. The Book of Nature has its Incomprehensibles, as well as the Book of Revelation. The former, not even a Newton's Genius could explore; the latter, not an Angel's. Both with intense Desire desire to look into them. Both are lost in Depths unfathomable. Both desist, believe, love, wonder, and adore!

There is Nothing unreasonable then in saying, That Jesus Christ was God and Man united in one Mediator. For as the Apostle
divinely

divinely argues, "Though he was above Law, yet was he made under the Law, that he might redeem them that were under the Law, that we might receive the Adoption of Sons".

Need we follow this Lamb of God through the various Scenes of Life and Death? Is it necessary to call to your Remembrance how he loved and obeyed; how he suffered and died? Would you know if his Obedience was perfect, and adequate to the Demands of the Law? Hear him challenging his very Enemies; "Which of you convinceth me of Sin"? Would you learn his own Sentiments concerning this Obedience? Hear him assert; "I do always the Things which please the Father". Are we desirous of knowing the Opinion of inspired Apostles? "He did no Sin, says One: He was holy, harmless, undefiled and separate from Sinners, says another. Would you know if his Sufferings and Death were a Price adequate to the Dishonor done to Divine Government by the Apostacy of Man? Let us consider, in the Language of Inspiration, the Dignity of his Person: "The mighty

mighty God; the everlasting Father; the Prince of Peace: JEHOVAH our Righteousness; the Man who is God's Equal, and God's Fellow: He whom Angels worship and Seraphim adore! He who is the Image of the invisible God; the First-born of every Creature; He by whom all Things were created that are in Heaven, and that are on Earth, visible and invisible; whether they be Thrones, or Dominions, or Principalities, or Powers: He for whom, and by whom, all things were created: He who is before all Things, and by whom all Things consist: He who is over all, God blessed forever".

This, my Brethren, even this is the Being who undertook to redeem Mankind.

And if such was the Dignity of his Person, how amazing the Degree of his Humiliation!

"He made himself of no Reputation; he took upon him the Form of a Servant; he was made in the Likeness of Men; and being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross".

Let

Let us examine more particularly the various Steps of his painful Obedience. See how he weeps in Bethlehem; toils in Gethsemane; and groans on Calvary! What was the Cause? Sins of his own he'd none: Yet was he oppressed and afflicted till Sweat, like Blood, distilled from every Pore. Was it a Fore-sight of his approaching Sufferings and Death? His Courage and Fortitude then sunk beneath that of Martyrs; many of whom have sung in the Midst of Flames. No: 'Twas a Sense of his awful Father's Indignation against Sinners, in whose Place he now appeared.

Follow the Royal Sufferer to the Judgment-Hall: There you see his Innocence acknowledged by his very Judge: Yet there alas! You see him condemned, scourged, buffeted, spit upon! Follow him still further, and you'll behold him crowned with sharp, pungent Thorns; cloathed in a scarlet Robe; a mock Sceptre in his Hand; and sarcastically saluted with, Hail, King of the Jews! But, "like as a Sheep before its Shearers is dumb, so he opened not his Mouth".

Accompany

Accompany this Man of Sorrows in your Thoughts to the cursed Tree: There you behold him hanging between Heaven and Earth, a Spectacle to the World, to Angels, and to Men! There you see the Prince of Peace in all the Greatness of Disgrace! Hark! He cries, "My God, my God, why hast thou forsaken me"? His very Murderers partake of his dying Prayers; "Father, forgive them, for they know not what they do". Again he cries aloud, "It is finished":

"Salvation's glorious Work is done;

"The Battle's fought; the Victory's won"!

With this he breathed out his righteous Soul into the Hands of his everlasting Father. The Sun, struck with Amazement, withdrew his shining Rays! The Earth quaked; the Rocks rent; the Dead arose; all Nature felt the Stroke!

Say now, O Christians, say if these Sufferings, considered in Conjunction with the Dignity of the Person suffering, contain not Balm enough to heal the Wounds of a dying World? If

he has brought in everlasting Righteousness, and made Atonement for Iniquity, Transgression, and Sin". It is equally true, "that whosoever believeth in him shall not perish, but have everlasting Life". But notwithstanding all this, we are assured by him that cannot lie, that "except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God". And that we may not mistake what is meant by being born again, the Apostle *John* describes the Nature of that inward Change, by its outward Effects: "Whosoever is born of God, doth not commit Sin; for his Seed remaineth in him; and he cannot sin, because he is born of God".

Not less positive is *St. Paul*. "If ye live after the Flesh ye shall die; but if ye through the Spirit do mortify the Deeds of the Body, ye shall live. Now the Works of the Flesh, which, at the Peril of our Salvation, we are commanded to mortify, are these; Adultery, Fornication, Uncleaness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, En-

vyings, Murders, Drunkenness, Revellings, and such like."

If then all that believe shall certainly be saved; and if such Christians as are guilty of these Things shall not be saved; it is an incontrovertable Conclusion, that they are not Believers, in the Scriptural and saving Sense of the Word, whatever they may pretend.

Come then, my dear Fellow-Christians, come and let us turn unto the Lord with all our Hearts. No longer walk in the Way of Sin and Death, but turn you here and live. Renounce your Sins; renounce Self-Righteousness, and come and buy Wine and Milk, even all the Blessings of Grace and Glory, without Money and without Price. Think not of sharing the Honor of Salvation with the Redeemer. The Blessing be yours; the Glory be his.

"Brethren, says St. Paul to the Jews, my Hearts Desire and Prayer to God for Israel, is, that they might be saved. For I bare them record that they have a Zeal of God, but not according to Knowledge. For they being igno-

rant

rant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves to the Righteousness of God. For Christ is the End of the Law for Righteousness to every one that believeth".

Let us then, O let us embrace him as "the Lord our Righteousness. Let us, O let us kiss the Son lest he be angry, and so we perish from the right Way. Blessed are all they that put their Trust in him". This, this is the Way to triumph over all the Temptations of the World, the Flesh, and the Devil. This is the Way to give that truly heroic Challenge, "Death, where is thy Sting, Grave where is thy Victory"! This, and this alone is the Way to reign in Bliss and Immortality.

Forgive me, O Christians, for speaking with so much Warmth and Earnestness upon this pleasing Theme. 'Tis a Matter of infinite Importance. Let Sceptres, Crowns, and Kingdoms be neglected, but I beseech you neglect not the Gospel Salvation. O that I had the Zeal of a *Paul*, and the Eloquence of an *Apollos*: O that I had an Angel's Voice, and a Zeraph's Fire

Fire, to pierce, and enter, and take Possession of your Souls. Then, then would I compel you to come in, and partake of the Blessings of rich, redeeming Love! Remember, Sirs, that the Night of this World is far spent; and the bright and glorious Day of Eternity is near at hand. "Let us therefore cast off the Works of Darkness, and let us put on the Armour of Light. Let us provoke one another to Love and good Works. Let us walk honestly as in the Day; not in Rioting and Drunkenness; not in Chambering and Wantonness; not in Strife and Envy: But put ye on the Lord Jesus Christ, in all his holy Tempers and Dispositions, and make not Provision for the Flesh, to fulfil the Lusts thereof".

"We believe, O Jesus, that thou shalt come
 "to be our Judge: We therefore pray Thee
 "help thy Servants, whom thou hast redeemed,
 "with thy most precious Blood: And make
 "them to be numbered with thy Saints in
 "Glory everlasting" AMEN.

The Method of Salvation revealed in the
Gospel:

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S E R M O N.

“ We had revolted from the Lord of all Lords, and broke
“ his holy Commandments. The Son of God, infinitely
“ compassionate, vouchsafes to become our Mediator.
“ That Nothing might be wanting to render his Mediation
“ successful, he places himself in our Stead. The Punish-
“ ment, which We deserved, He endures. The Obedi-
“ ence, which We owed, He fulfils. Both which, be-
“ ing imputed to us, and accepted for us, are the Found-
“ ation of our Pardon, are the procuring Cause of our
“ Justification.

HERVEY.

“ The Law of God exact he shall fulfil,
“ Both by Obedience and by Love; though Love
“ Alone fulfil the Law: Thy Punishment
“ He shall endure, by coming in the Flesh
“ To a reproachful Life and curst Death;
“ Proclaiming Life to all who shall believe
“ In his Redemption”.

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If a King was to stoop from his Throne, and give his Life a Ransom for the noblest and bravest of his Subjects; who would not be struck with Amazement at the generous Deed? Surely then when the King of Kings, and Lord of Lords, stoops from the highest Heavens, and bleeds, not for faithful Subjects, but for the Rebellious; not for Angels, but for Men; even for us Men, and for our Salvation; what Heart but burns with Love! What Heart but glows with Gratitude! What Heart but vows eternal Obedience!

Go, Sirs; you that make a Mock at Sin, go and learn its Nature at the Cross of Christ! See what it cost to redeem One Soul! The only Instance of Pardon in our World is bought with the Blood of a Person higher than the Heavens! If then such were the Sufferings of Him, who knew no Sin, but by Imputation, what shall the End be of daring Offenders? What shall the End be of those, who obey not the Gospel of Christ? "If these Things be done in the green Tree, what shall be done in the dry"? O the Misery and Un-

O happiness

happiness of that Man, who rejects this last, best Gift of God to a guilty World! "Good had it been for him, if he had never been born"! Surely, my Brethren, none of you are in that wretched Number. O if you die, you die from between the extended Arms of Mercy! You die surrounded with Streams of Salvation! And your Doom will be no common Doom: Your Damnation no common Damnation. Hear the Declaration of an inspired Apostle: "If we sin wilfully after that we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins, but a certain fearful Looking-for of Judgment, and fiery Indignation, which shall devour the Adversaries". And again: "The Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on them *that know not GOD, and that obey not the Gospel of our Lord Jesus Christ*: Who shall be punished with everlasting Destruction from the Presence of the Lord and from the Glory of his Power".

From what has been advanced it appears that a Way is laid open by the perfect Obedience

ence, and infinitely meritorious Sufferings of Jesus Christ, whereby GOD can pardon, and receive to Favor, Sinners of Adam's Race, and yet maintain the Honor and Dignity of his Law and Government. The moral Law has received a perfect Obedience; "it is magnified and made honorable", which it could never have been, if Man had not been redeemed. Justice has received an infinite Satisfaction, which Man could never have paid, without being for ever miserable. And GOD, the eternal GOD, appears in all his unclouded Majesty and Glory, as a Being of infinite Holiness, infinite Mercy, and infinite Justice. These seemingly jarring Attributes are no longer at Variance; but sweetly mingle their Beams to display the Glory of GOD, and promote the Happiness of Man. Jesus appears in all his Mediatorial Dignity. And Man, ungrateful Man, enjoys an unspeakable Salvation. So true it is, "That Mercy and Truth conspire together: Righteousness and Peace embrace each other", in the Redemption of the World by the Obedience and Sufferings of Jesus Christ. "GOD

is just, and yet the Justifier of him that believeth in Jesus".

" But if this is the Case, what is there to hinder us from rushing to Heaven promiscuously? If the Work is finished, the Law fulfilled, and the Ransom paid, what can prevent our taking Possession?"

I answer: Our own Consent is necessary. God will not save us whether we will or no. We are not Machines, but rational, accountable, Creatures. " He that believeth shall be saved": Yet notwithstanding all that the Saviour has done and suffered, " he that believeth not shall be damned". And if this is duly considered, it will appear in the highest Degree reasonable. For after all that has been said, or all that can be said upon the Nature of saving Faith; it certainly contains, includes, or implies, an hearty Approbation of the Way of Salvation by Jesus Christ, as revealed in the Gospel. I say, an hearty Approbation. For you are not to imagine, my Brethren, that Faith is merely an empty Notion swimming in the Head, that there once lived such a Person

as Jesus Christ. No: It includes this and far more. It implies a deep Sense of our own Unworthiness; a total Renunciation of Self-Righteousness; and a firm Trust, Reliance, or Recumbancy upon the Redeemer in all his saving Offices.

And in what Breast soever this living Faith dwells; there it purifies the Heart; there it works by Love; there it overcomes the World; there it displays its inward Power, by its outward Operation: It counteracts all the Workings of Sin in the Members; it promotes Holiness in all Manner of Conversation; it realizes unseen and eternal Things, according to the famous Definition of the Apostle; "Faith is the Substance of Things hoped for, the Evidence of Things not seen".

Now this Faith is the Bond of Union between Christ and the Believer. For, before the Merits of Jesus Christ can be of any avail to our Justification before God, it is necessary that his Righteousness should be so far ours, as to answer the Demands of the Law, and procure, in a legal Way, the Favor of God for us.

Before

Before this can be done, we must be looked upon as one Person in the Eye of the Law, or as one legal Person. Nor is this unprecedented. Before two Persons are joined together in Matrimony, they are each of them answerable for their own Debts; and each of them possess their own Privileges. But the Moment the Marriage Ceremony is performed, the Husbands Honor and Dignity devolve upon the Wife, and the Wife's Debts upon the Husband. They are no longer looked upon as two, but as one Person in the Eye of the Law, or as one legal Person.

So it is in the Case before us. Jesus is the illustrious Bridegroom of his Church and People. Before a Person is made with the Heart, with the Heart, I say, to believe in Jesus, he is answerable to the Law for his own Sins. But when once he is united to the Redeemer by a true and living Faith, by a cordial Surrender of himself into his Hands for Strength and Salvation, he is no longer considered as answerable in his own Person; but his Debts devolve upon the Saviour; and the Saviour's Honor

Honor and Dignity devolve upon such an happy Believer. Hence these Words in the Communion Office; "We are one with Christ, and Christ with us". Hence too St. Paul; "We are Members of his Body, of his Flesh, and of his Bones. We are Heirs of God, and Joint-Heirs with Christ". Or, in the Words of Jesus in his last solemn Prayer; "Neither pray I for these alone, but for them also which shall believe on me through their Word; that they all may be one, as thou, Father, art in me, and I in thee; that they all may be one in us; that the World may believe that thou hast sent me. And the Glory which thou gavest me, I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the World may know that thou hast sent me, and hast loved them, as thou hast loved me".

What strange condescending Words are these! Who would not devoutly wish to have an Interest in Prayers and Privileges so divine! "Happy are the People that are in such a Case;

Case; yea, blessed are the People that have the Lord for their God! Such Honor have all his Saints”!

I think it appears that the Gift of Jesus Christ to our World was a most wonderful Display of the Love of God. In the Works of Creation we trace his eternal Power, Wisdom, and Godhead. But in the Scheme of Redemption, Love and Mercy brightest shine. In this above all other Things “was manifested the Love of God towards us, because that he sent his only-begotten Son into the World, that we might live through him”. Jesus has obeyed the Law; Jesus has endured the Penalty: “He has brought in an everlasting Righteousness, and made Atonement for Iniquity, Transgression and Sin”, and every one that believeth in him shall be saved with an everlasting Salvation. “Go ye, says Christ to his Disciples, into all the World, and preach the Gospel to every Creature: He that believeth, and is baptized, shall be saved: He that believeth not shall be damned”.

But here, my Brethren, it becomes us to be exceeding

exceedingly cautious lest we be deceived. We are born of Parents, who call themselves Christians; and being baptized in Infancy, we take it for granted that we are already Believers, and in a state of Salvation, without considering whether we have all those Qualifications, which the Scripture makes absolutely necessary to a State of Favor and Acceptance with God. 'Tis evident from the above Declaration of our Lord's, that Faith and Salvation are inseparably united. "He that believeth shall be saved". But then what is this Faith? We have said before, It is not an empty Notion swimming in the Head, that there once lived such a Person as Jesus Christ. Nor is it a mere Conviction in the Understanding, founded upon proper Evidence, that he is the alone Saviour of Men. Neither a full Persuasion that he will save me in particular. None of these will do. They are all consistent with a prevailing State of Rebellion against God. But in what Breast soever that Faith, which accompanies Salvation, dwells, there is, First, A Conviction, an abiding Con-

viction in the Mind, that we are lost, and in Want of a Saviour: Secondly, That Jesus Christ is the Person ordained of God for this Purpose: Thirdly, "That he is able and willing to save to the uttermost all those who come unto God by him": And Fourthly, An actual Surrender of ourselves into his Hands, to be saved by his Merits, and ruled by his Laws.

To be saved by his Merits we all expect: Few are so involved in Sin and carnal Security as not to see their own Guilt and Unworthiness. But at the same Time that we profess an Affiance upon the Merits of the Redeemer, are we ruled, guided, and governed by his Laws? I am much afraid this is not the Case. I am much afraid there are many, very many in so large a Congregation, who are living Day by Day in Disobedience. Let me appeal however to the Bible and your own Judgments.

It is true, that Jesus Christ has reconciled by his Death the seemingly jarring Attributes of Justice and Mercy. It is true also, "that

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The Prayer before Sermon.

O ALMIGHTY Lord and everlasting God,
 Give us Grace that we may cast away
 the Works of Darkness, and put upon us the
 Armour of Light, now in the Time of this
 mortal Life, in which thy Son Jesus Christ
 came to visit us in great Humility. Send out
 thy Light and thy Truth, which may lead us,
 and conduct us to thy holy Hill, and to thy
 dwelling Place. Pity and have Mercy upon
 all those who are dead and secure in Sin, and
 enable them to flee from the Wrath to come.
 Remember us, O Lord, remember us with the
 Favor that thou bearest unto thy People; O
 visit us with thy precious Salvation. May we
 see the Good of thy Chosen: May we rejoice
 with the Gladness of thy People: May we glo-
 ry with thine Inheritance. Succeed our pre-
 sent Assembling in thine House to the Turn-
 ing of the Hearts of the Disobedient to the
 Wisdom of the Just; that in the last Day,

when Jesus Christ shall come again in his glorious Majesty, to judge both the Quick and Dead, we may rise to the Life immortal, through Him, who liveth and reigneth with Thee and the Holy Ghost now and ever. AMEN.

Our Father &c.

MEN and BRETHREN,

I am about to lead your Meditations to a Subject, which contains the Effence and Marrow of the Gospel. 'Tis not a Matter of Indifference whether we regard it or not: All that is dear to us in the eternal World depends upon our being right. Be serious therefore and give me your Attention. And if what is delivered is important, intelligible, and agreeable to the Word of God, I hope you will not disregard it upon Account of the Plainness of the Language, or the Unworthiness of the Speaker. If it is not important; if it is not easy to be understood; if it is not agreeable to the unerring Word of God; I wish you most seriously not to be influenced by it. To your candid Judgments I make my Appeal.

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ROMANS III. 23, 24, 25, and 26.

For all have sinned and come short of the Glory of God; being justified freely by his Grace, through the Redemption that is in Christ Jesus: Whom God hath set forth to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the Forbearance of God; to declare, I say, at this Time his Righteousness; that he might be just, and the Justifier of him, which believeth in Jesus.

ST. PAUL's Epistle to the *Romans* contains the compleatest Body of Divinity the World ever saw. The Doctrines of Grace are therein taught with a Perspecuity and Strength of Argument, peculiar to the great Apostle. Like a wise Master-Builder he lays the Foundation of the whole Gospel Scheme in the fallen Condition of Man. The first Chapter undeniably proves to us, that the whole

Gentile

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Gentile World were under Sin; and consequently in a State of Condemnation: "For the Wages of Sin is Death". In the second and third Chapters the zealous Apostle turns the Sword of the Spirit against his Countrymen, the Jews; and proves from their own received Scriptures, that they too, as well as the despised Gentiles, were under Sin, and in a State of Condemnation.

Now since the whole World of reasonable Creatures, at the Time this Epistle was wrote, consisted of Jews and Gentiles alone, it is manifest, that when he had proved those two grand Divisions of Mankind to be without Exception in a State of Sin and Condemnation, he had proved the whole World to be so. Therefore it is he draws this general Conclusion; "We know that what Things soever the Law saith, it saith to them who are under the Law, that every Mouth may be stopped, and all the World become guilty before God. Therefore by the Deeds of the Law there shall no Flesh be justified in his Sight; for by the Law is the Knowledge of Sin". That is: The

Law

Law of God is so far from justifying, or acquitting the Transgressors thereof, that it discovers them to be Sinners, and as such, denounces a Sentence of Condemnation against them.

After the Apostle had proved the whole World to be in a State of Sin, and consequently incapable of being justified by the Law of Works, he proceeds in the Words of our Text, to shew in what Manner, and by what Means, we are, and must be justified. "For all have sinned and come short of the Glory of God." What then must be done? Must we sink under the Penalty of the Law? No: Though this is what we might justly expect, yet through the infinite Mercy and Goodness of God, "we are justified freely by his Grace through the Redemption that is in Jesus Christ. In what Manner? God hath set Him forth to be a Propitiation through Faith in his Blood, to declare His Righteousness for the Remission of Sins that are past through the Forbearance of God; to declare, I say, at this Time His Righteousness. Why? That he might

might be just, and the Justifier of him that believeth in Jesus."

Let us now consider more particularly the Method of Salvation revealed in the Gospel.

When God Almighty first created Man, he inscribed upon his Heart a general Law, which was to be the Rule of his Nature and Actions. This is called the Law of Nature. And when he was placed in the Garden of Eden God gave him a more particular one, which was designed as the Test, or Trial of his present Obedience. This particular, or, as it is sometimes called, this symbolical Law, was enforced with a Sanction peculiarly awful: "In the Day thou eatest of the Tree of the Knowledge of Good and Evil, thou shalt surely die." Need we ask if *Adam* disobeyed? The Experience of near 6000 Years may testify. "His Posterity lie in the Grave like sheep, Death gnaweth upon them",

The Law of God being thus presumptuously broken, Man must either undergo the Penalty, which was Death in its most extensive Latitude, or God's Law must be violated with Impunity,

Impunity, and his inflexible Justice injured by his Creatures.

“Die he or Justice must; unless for him

“Some other able, and as willing, pay

“The rigid Satisfaction, Death for Death”.

Here then is an Expedient worthy of infinite Wisdom! When none beside in Heaven, Earth, or Hell, could help us, the Almighty Father found out a Way of tempering Mercy and Justice in such a Manner, as to vindicate the Honors of the Divine Government, and save rebellious Man.

Jesus Christ, the eternal and only-begotten Son of God, hymned and adored by all the Hosts of Heaven, offered himself to vindicate the Rights of Government, and rescue the Sons of Men. He became the Mediator between God and Man; the Surety, the Substitute, the Undertaker for his People. “Lo I come, says he, to do thy Will, O God; I am content to do it, yea thy Law is within my Heart”. Or in the fine Language of *Milton*:

— Man dead in Sins and lost;

“Atonement for himself or Offering meet,

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“Indebted

"Indebted and undone, hath none to bring :
 "Behold me then, says the Son ; me for him, Life for Life
 "I offer ; on me let thine Anger fall ;
 "Account me Man ; I for his Sake will leave
 "Thy Bosom, and this Glory next to Thee
 "Freely put off, and for him lastly die
 "Well pleased ; on me let Death wreck all his Rage " .

Accordingly, in the Fulness of Time, that is, at the Time appointed of God, and foretold in the Prophecies of the Old Testament, the Son of God, infinitely compassionate, laid aside his Glory, took upon him the Form of a Servant, lived a Life of extreme Poverty, and died a Death of Ignominy and Disgrace. Man had violated the "holy, just, and good Law" of God: Jesus undertook to magnify and make it honorable, by paying that Obedience which it required. "It became him, as the Saviour of Man, to fulfil all Righteousness", ceremonial and moral.

Now to our unspeakable Satisfaction, we are informed in the Bible that his whole Life was a Course of unintermitted Obedience to his Father's Law. "He did always the Things that pleased God. He was holy, harmless, and

separate

separate from Sinners. He did no Sin, neither was Guile found in his Mouth". He was emphatically, "The Righteous, the Holy, the Just One".

This Obedience, this perfect Obedience, to the Divine Law, is in various Parts of Scripture called, *His Righteousness*, or, *The Righteousness of God*. Thus St. Paul: "In the Gospel is revealed *the Righteousness of God* from Faith to Faith. And again: For they being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves to *the Righteousness of God*". The Prophet *Daniel* speaking of the Obedience of the Messiah to the Law of God, calls it, *An everlasting Righteousness*. "Seventy Weeks are determined upon thy People, and upon thy holy City, to finish the Transgression, and to make an End of Sins, and to make Reconciliation for Iniquity, and to bring in *everlasting Righteousness*. *Jeremiah* also when speaking of Jesus Christ, as the Law-Fulfiller of his People, calls him, *The Lord our Righteousness*.

From these Passages it manifestly ap-

pears that a perfect Obedience to the Divine Law was an essential Part of the Saviour's Office in the Redemption of Man.

But this is not all.

The Divine Law was not only violated, but the moral Government of God beclouded and dishonored. Jesus Christ, in the Capacity of Mediator, had fulfilled the Law; who shall atone, or make Satisfaction, for the Transgressions of his Creatures? Suppose we could live without Sin for the Time to come, who shall satisfy the injured Majesty of Heaven for those already committed?

This likewise has the Redeemer accomplished. The Sins of Believers were laid upon, or imputed to, the Lord Jesus Christ, and he bore the Punishment due unto them, in such a Sense as to answer all the Purposes of the Divine Government. On the contrary, Christ's Righteousness, Obedience, or Merits, call it which you please, is imputed to all true Believers, in such a Sense, as to answer all the Purposes of Justification and Salvation.

Let us consider this matter more particularly.

ly. The Doctrine of the Imputation of the Sins of Men to the Saviour was clearly shadowed forth in the Mosaic Law. On the Day of solemn Expiation, when Atonement was made for the Sins of the People and Nation, the High Priest was commanded to take two Goats; one of which he offered for a Sin-Offering, and the other was kept alive. Upon the Head of the living Goat the Priest laid his Hand, confessed the Sins of all the People, and then sent the Goat away by the Hands of a fit Man into the Wilderness.

These two Goats are generally looked upon as typical of Jesus Christ. The slain Goat represents him dying, the living Goat represents him rising again. The Sins of the People were confessed over the Head of the living Goat: This might be to represent to us how the Sins of all true Believers are imputed to, or laid upon, the Lord Jesus Christ. The Goat knew no Sin. It was incapable of moral Depravity. And yet, when the Sins of the People were confessed over it, they were imputed to it; and it was treated in all Respects as though it had been guilty.

Thus

Thus it was with the Mediator between God and Man. He knew no Sin; yet as soon as he became Surety for his People; as soon as he had put himself in the Place of Sinners, though innocent in himself, he was treated as guilty. "Awake, O Sword, against my Shepherd, against the Man that is my Fellow, saith the Lord of Hosts".

Now we all know there are but two possible Ways of being guilty of Sin; either inherently, that is, by actual Transgression; or imputatively, that is, by having the Sins of others laid to our Charge. But it is allowed on all hands that Jesus Christ was free from actual Transgression. It is evident also, that through the whole Course of his Life and Death he was treated as a Sinner: Either therefore the Sins of his People were imputed to him, or laid to his Charge, or God takes Pleasure in afflicting an innocent, holy Creature. The latter Supposition is inconsistent with all the Notions we have of the Nature of God; the former must therefore be granted, (viz) That the Sins of the World were imputed

ted to, laid to the Charge of, and punished in,
the Lord Jesus Christ.

The Bible is very positive upon this important Subject. We are told by the Prophet *Daniel*, that "Messiah should be cut off, but not for himself". If he is not cut off for himself, for whom is he cut off then? The Prophet *Isaiab* shall answer, "For the Transgression of my People was he stricken". This whole 53d. Chapter is a Prophecy of what we are endeavoring to establish: "He was wounded for our Transgressions, he was bruised for our Iniquities: The Chastisement of our Peace was upon him, and with his Stripes we are healed. All we like Sheep have gone astray: We have turned every one to his own Way": Pray take Notice of what follows; "And the Lord hath laid upon him the Iniquity of us all". How was our Iniquity laid upon him? It must be by Imputation, since there is no other Way.

Hitherto we have only attempted to prove our Point from the Old Testament; but the New speaks the same uniform Language.

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ni **I am the good Shepherd**, says Christ: **The good Shepherd gives his Life for the Sheep**. He dies; they are rescued, saved, delivered. "He was made Sin for us who knew no Sin, that we might be made the Righteousness of God in him," says *St. Paul*. The Apostle of the Circumcision maintains the same in the strongest Terms possible: "Who his own self bare our Sin on his own Body on the Tree". The Author to the Hebrews assures us, that "Christ made Reconciliation for the Sins of the People." Jesus Christ, says *St. John*, is the Propitiation for our Sins. He loved us and washed us from our Sins in his own Blood". And the Words of our Text declare, "that God hath set forth Jesus to be a Propitiation through Faith in his Blood".

These Expressions are all used with a Reference to the Sacrifices under the Mosaic Dispensation. What they did typically and emblematically, Jesus Christ, the Saviour of the World, has done in Reality. They were the Types, Christ and his sufferings were the Things typified. They were the Shadow—He was the Substance.

Substance. and when the Substance came, the
Shadows vanished away.

This then is the Manner in which Jesus Christ accomplished the Redemption of lost, sinful Man. The Divine Law he fulfilled in his Life, and made a true and proper Atonement for the Sins of the World by his Sufferings and Death.

Clearly is this expressed by our pious Reformers in the Homily on the Salvation of Man:

“Christ is the Righteousness of all them
“that do truly believe. He for them paid
“their Ransom by his Death. He for them
“fulfilled the Law in his Life: So that now,
“in Him, and by Him, every true Christian
“Man may be called a Fulfiller of the Law;
“forasmuch as what their Infirmary lacked,
“Christ’s Righteousness hath supplied”.

Another Clause in the same Homily is very expressive of their Sentiments:

“ The Apostle toucheth three Things, which
 “ must go together in our Justification. On
 “ God’s Part, his great Mercy and Grace: On
 “ Christ’s Part, the Satisfaction of God’s Jus-
 S tice

" tice, or the Price of our Redemption, by
 " the Offering of his Body, and Shedding of
 " his Blood, with Fulfilling of the Law per-
 " fectly. On our Part, true and lively Faith
 " in the Merits of Jesus Christ, which yet is
 " not ours, but by God's Working in us".

A Variety of Passages might be produced
 from the Writings of the Fathers in the best
 and purest Ages of the Christian Church, to
 shew in what Sense they understood the Scrip-
 tures with Respect to the Method of Salvation
 therein revealed. But this would be tedious,
 and take up too much of the present Opportu-
 nity. Shall beg Leave however to give you
 the Opinion of an incomparable Writer of
 more modern Date. *Michael*, the Archangel,
 relating to *Adam* how Man should be redeem-
 ed, thus speaks;

Thy Death's Wound,

" Which he who comes thy Saviour, shall recure,

" Not by destroying Satan, but his Works

" In Thee and in thy Seed: Nor can this be,

" But by fulfilling That which thou didst want,

" Obedience to the Law of God, impos'd

" On Penalty of Death, and suffering Death

" The

"The Penalty to thy Transgression due,

"And due to theirs which out of thine will grow:

"So only can high Justice rest appaid."

Nay, Dr. Clarke himself assures us, "That
"the Sacrifice of the Death of Christ, which
"is the Foundation of God's accepting our
"Repentance, consistently with the Honors of
"his Divine Laws, was inestimably the great-
"est Blessing that ever was confer'd on the
"Sons of Men; yea, the Fountain and Spring,
"and the original Foundation of all other
"Blessings." To these Words from that great
Man I subscribe with Hand and Heart.

And has Jesus Christ, the Lord of Glory,
done all this for us, and have we no Returns
of Gratitude to make? Has he fulfilled the
Law in his Life, and made Satisfaction to Di-
vine Justice by his Death, and yet is he flight-
ed and disregarded by sinful Mortals? Shall we
thro' Pride of Heart disclaim the Redeemer's
Merits and trust to our own imperfect Services
as our justifying Righteousness? O the Baseness,
the Blindness, and Infatuation of Man! Well
might the Apostle say, "If any Man love not the

Lord Jesus Christ let him be accursed". Just and proper indeed will be your Condemnation and mine, if this adorable Saviour is slighted by us. Awake, O Christians, awake, and don't by your careless Disregard crucify to yourselves the Son of God afresh! O drive not the Nails still deeper; force not the Spear still farther into his bleeding Side! "He himself bore our Sins on his own Body on the Tree". O then add not to the too, too heavy Load, by continuing in open Rebellion, or by indulging a secret Alienation of Mind. Be ye reconciled unto him. Seek him with your whole Hearts. Love him fervently. Serve him faithfully. And tell of his Salvation from Day to Day.

But if the Salvation revealed in the Gospel is so exceeding precious; if it is of such infinite Importance to our Happiness beyond the Grave, methinks we should be desirous of enquiring how we must be made Partakers of the Benefits thereof? Is it any where said that all the Sons of *Adam* shall be saved? No: The Scripture is most clear to the contrary.

How

How then are Christ's Merits made ours?
How do we obtain an Interest therein?

By Faith: When properly understood, by Faith alone, without the Deeds of the Law. Or, in other Words, By our *cordial* Acceptance. Seventeen Hundred Years ago Jesus Christ brought in everlasting Righteousness, and made Atonement for Iniquity, Transgression and Sin; and Faith, like an Hand, or Instrument, receives, accepts, relies upon, and rejoices in this full, free Salvation. This Truth is of the very last Importance in the Gospel Scheme. With strict Propriety it is called, The Mark of a standing, or falling Church, and the grand Bulwark against the Errors of the Church of Rome. Let us then coolly consider whether it is a Doctrine of Scripture, or not. If it is true and important, it must be clearly revealed, and easy to be understood, by a Mind that is humbly and earnestly seeking after Nothing but the Truth as it is in Jesus. For God expects no Impossibilities from his Creatures. If at any Time he requires our Belief of Things hard to be understood, he gives us Evidence

vidence for that Belief. If he commands us to do what we are naturally incapable of doing, he promises, if we will ask, the Aid and Assistance of his Holy Spirit, to enable us to perform what he commands. Thus shall every one, who falls short of Salvation, be rendered inexcusable at the last Day. Every Mouth shall be stopped.

To the Point.

After St. Paul, in his Epistle to the Romans, had proved the whole World, Jews and Gentiles, to be under Sin, he draws this Conclusion; "Therefore by the Deeds of the Law there shall no Flesh be justified in his Sight". And having, in the following Verses, shewed how we are and must be justified, he again draws this Conclusion; "Therefore we conclude that a Man is justified by Faith without the Deeds of the Law".

If there is any Meaning in the Apostle's Reasoning these Conclusions assert the Doctrine of Justification by Faith alone in the Blood of Christ. The one is negative, the other is positive. The one says, We are not justified

justified by Works; the other says, We are justified by Faith. The one rejects the false Foundation; the other establishes the true one.

It is commonly objected, that By the Deeds of the Law, the Apostle means the Deeds of the ceremonial Law.

If we attend to his Chain of Reasoning without Partiality and Prejudice, we shall soon discover that he excludes the Works of the moral, as well as the Deeds of the ceremonial Law, in the Affair of a Sinner's Justification before God. In shewing how the Gentiles were to be justified and saved, he could not with any Propriety appeal to, or from, the ceremonial Law of the Jews, because they were never under its Power and Dominion. And therefore we find him accusing them of Breaches of the moral Law, the Law of Nature, the Law of the Ten Commandments, which are common to, and equally binding upon, every Son and Daughter of Adam. Take his own melancholy Catalogue of Heathenish, Of Heathenish did I say? Of Christian Crimes! "And even as they did not like to retain God

in

in their Knowledge, God gave them over to a reprobate Mind, to do those Things which are not convenient: Being filled with all Unrighteousness, Fornication, Wickedness, Covetousness, Maliciousness, full of Envy, Murder, Debate, Deceit, Malignity; Whisperers, Backbiters, Haters of God, spiteful, proud, Boasters, Inventers of evil Things, disobedient to Parents, without Understanding, Covenant-breakers, without natural Affection, implacable, unmerciful."

Now if the *Gentiles* were never under the ceremonial Law, and if in these Words they are only charged with Transgressions against the moral Law, we must allow, that if they were justified by Faith without the Deeds of the Law, it must be by Faith without the Deeds of the moral Law. So much for the *Gentiles*.

Let us next consider the State of the *Jews*. If the Apostle appeals to the Law of the Ten Commandments: If he repeatedly charges them with Breaches of That, and of That alone: If he never once mentions, when speaking of the Nature of Justification, the ceremonial Law:

And

And if the *Jews* were generally very observant of the ceremonial, and very negligent in the moral: Then I think it must be allowed, that the Apostle means to establish the Doctrine of Justification by Faith in Christ, without the Deeds of the moral, or any other Law whatever. Take his own Words;

“ Behold, thou art called a *Jew*, and reatest in the Law, and makest thy Boast of God; and knowest his Will, and approvest the Things that are more excellent, being instructed out of the Law, and art confident that thou thyself art a Guide of the Blind, a Light of them that are in Darkness, an Instructor of the Foolish, a Teacher of Babes, which hast the Form of Knowledge and of the Truth in the Law. Thou therefore which teachest another, teachest thou not thyself? Thou that preacheest, a Man should not steal, dost thou steal? Thou that sayest, a Man should not commit Adultery, dost thou commit Adultery? Thou that abhorrest Idols, dost thou commit Sacrilege?

Nothing can be more evident than that the

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Apostle

Apostle makes his Appeal in all these Interrogations to the moral Law of God, and not to the Ceremonial.

Again. "We have before proved both *Jews* and *Gentiles*, that they are all under Sin". What Sin? Sins of the ceremonial Law? No: Under Sins of the moral. "As it is written, There is none righteous, no not one: Their Throat is an open Sepulchre: With their Tongues they have used Deceit; the Poison of Asps is under their Lips: Whole Mouth is full of Cursing and Bitterness: Their Feet are swift to shed Blood: There is no Fear of God before their Eyes".

This is also the moral Law, or the Law of the Ten Commandments. He then proceeds: "Now we know that what Things soever the Law saith": What Law? The moral Law just mentioned: "It saith to them that are under the Law; that every Mouth may be stopped, and all the World become guilty before God. Therefore by the Deeds of the Law, there shall no Flesh be justified in his Sight": For by the Law is the Knowledge of Sin.

Now

Now can it be said that by the ceremonial Law is the Knowledge of Sin? By the Moral it may.

The Apostle finishes his Argument with these remarkable Words: "Do we then make void the Law through Faith? God forbid: Yea, we establish the Law". What Law did he establish? The ceremonial Law? Not the ceremonial, but the moral: For the ceremonial Law, upon the Coming of Christ, was fulfilled and abolished; but the moral Law is eternal in its Obligations and shall never be abolished. I conclude therefore with the Apostle, that we are justified by Faith without the Deeds of the moral, as well as the ceremonial, Law.

"It is more than probable that some Persons may object, that St. James affirms quite the contrary to what I have been endeavoring to establish?

His Words are these: "What doth it profit, my Brethren, though a Man say he hath Faith and hath not Works? Can Faith save him? If a Brother or Sister be naked and def-

titute of daily Food; and one of you say unto
 them, Depart in Peace, be you warmed, and
 filled; Notwithstanding ye give them not
 those Things which are needful to the Body;
 what doth it profit? Even so Faith, if it hath
 not Works, is dead, being alone. Yea, a Man
 may say, Thou hast Faith, and I have Works:
 Shew me thy Faith without thy Works, and
 I will shew thee my Faith by my Works.
 Thou believest that there is one God; thou
 dost well: The Devils also believe, and trem-
 ble. But wilt thou know, O vain Man, that
 Faith without Works is dead? Was not *Abra-
 ham*, our Father, justified by Works, when he
 had offered *Isaac*, his Son, upon the Altar?
 Seest thou how Faith wrought with his Works,
 and by Works was Faith made perfect? And
 the Scripture was fulfilled which saith, *Abra-
 ham* believed God, and it was imputed unto
 him for Righteousness; And he was called
 the Friend of God. Ye see then how that by
 Works a Man is justified, and not by Faith only.

Here is, without Doubt, a *seeming* Contradic-
 tion between the two Apostles, St. Paul af-
 firms

firmly that a Man is justified by Faith alone, without the Deeds of the Law. St. *James* affirms that a Man is justified by Works, and not by Faith only. Now if we believe the Scriptures to be the Word of God, we are sure one Part must be consistent with another. For the Spirit of Truth cannot be the Author of Contradictions. How then shall we make them both speak the same glorious and harmonious Truth? How shall we reconcile the apparent Contradiction?

Thus. St. *Paul*, in his Epistles to the *Romans* and *Galatians*, disputeth against those who attribute Justification to Works alone, or partly to Faith, and partly to Works. St. *James* disputeth against those who condemn good Works, as the necessary Fruits of saving Faith. St. *Paul* sheweth the Causes of Justification: St. *James* the Effects. St. *Paul* declares how we are justified: St. *James* how we are known to be justified. St. *Paul* excludes Works as the Cause, the meritorious Cause, of Justification: St. *James* proves good Works to be the necessary Effects of Justification. St. *Paul* proves
that

that good Works do not preceed, or go before Justification? St. *James* proves that good Works necessarily follow in all them that are justified.

I take this to be the true State of the Case between the two Apostles; if so, the Objection vanishes, and St. *James* as well as St. *Paul*, becomes an Advocate for that good old Way, Faith in Christ, as the alone Cause of our Justification and eternal Salvation.

One other Argument from the Absurdity of the Thing itself may determine the Point concerning the Nature of Justification. To justify is an Act of God, whereby a Person is pardoned and received into the Divine Favor. Before Justification then, a Person's Sins are not pardoned, nor is he in Favor with God. And if his Sins are not pardoned, nor his Person in Favor with God, to be sure his Actions can't be pleasing and acceptable to God: They cannot be legally good Works: They are like the Actions of a Man under Sentence of Condemnation, who is dead in Law. To talk therefore of being justified by
Works

Works, when we must be justified before we can do an Action legally good, involves an Absurdity. It is to make the Tree bare good Fruit, while the Tree itself is bad.

To the above Reasons we may add the following Examples.

The Thief upon the Cross had been notorious for his Villanies. He had transgressed, not only the Laws of his God, but also the Laws of his Country, insomuch that public Justice demanded Satisfaction. He was apprehended, arraigned at the Bar, found guilty, and condemned to be crucified. As he hung bleeding upon the Cross he cries out to Jesus, "Lord, remember me when thou comest into thy Kingdom". What Answer does the expiring Saviour make? "To day, says he, shalt thou be with me in Paradise". Now the Criminal was either saved, or he was not: If he was not saved, the Words of Jesus were false: If he was saved, it was either by Faith, or by Works: And if he had no boasted good Works to produce, as from the Circumstances of the Story it appears he had not, then

then he must be justified and saved by Faith alone in Jesus, the Redeemer. Faith was the Instrumental, the Death of Christ was the glorious meritorious Cause of his Salvation.

Another Instance of the same Kind we have in the 16th. Chapter of *Acts*.

When *Paul* and *Silas* were at *Philippi* preaching the Gospel, the Multitude rose against them, took and carried them before the Magistrates, who ordered them to be scourged and cast into Prison. At Midnight, as *Paul* and *Silas* prayed and sang Praises unto God, suddenly a great Earthquake shook the Foundation of the Prison, threw open the Doors, and loosed the Chains of the Prisoners. The Jailor awaking from his Sleep, and seeing the Prison Doors open, thought the Prisoners had made their Escape: Whereupon he drew his Sword, and was going to kill himself; when *Paul*, admonished by the Spirit, cried with a loud Voice, "Do thy self no Harm, we are all here". Immediately the Jailor called for a Light, sprang in, came trembling, and falling down before *Paul* and *Silas*, cried out, "Sirs, what

what must I do to be saved?"

What Answer does the Apostle give him? Does he bid him go and perform a Round of religious Duties, as the Foundation of his Pardon and Acceptance? This would have been small Comfort to an awakened Conscience. Does he bid him give all his Goods to feed the Poor, and then he should be saved? No! Like a wise Master-builder, he lays the Foundation of his Salvation upon Faith in Christ, and then rears the beautiful Fabrick of good Works, and evangelical Obedience. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thine House".

After the Apostles had given him this Answer, they spake unto him the Word of the Lord, and to all that were in the House. They instructed the Family, no doubt, in the whole Nature of the Method of Salvation by Jesus Christ. "And the jailor took the Apostles the same Hour of the Night, and washed their Stripes, and was baptised, he and all his, straightway. And when he had brought them into his House, he set Meat before them, and they rejoiced."

rejoiced, believing in God with all his House". See how his Faith wrought by Love, "and by Works was Faith made perfect! Faith without Works is dead, being alone".

Let us now suppose the Jailor had died soon after he was baptized: Either he would have been saved, or he would not. If he would not have been saved, the Apostle's Declaration to him was false. If he would have been saved, it was either by Faith, or by Works. It could not be by good Works, since he was so far from being a good Man, that he had but a little before been guilty of Scourging the Servants of the living God, and of intentional Self Murder. He must therefore have been justified by Faith, without the Deeds of the Law. Agreeable to this View of the Nature of Justification are the Words of the Apostle: "By Grace ye are saved, through Faith; and that not of yourselves; it is the Gift of God: Not of Works, lest any Man should boast: For we are his Workmanship, created in Christ Jesus unto good Works, which God hath before ordained that we should

should walk in them". And again: "Now to him that worketh, is the Reward not reckoned of Grace, but of Debt. But to him that worketh not, but believeth on him that justifieth the Ungodly, his Faith is counted for Righteousness".

If any Person should doubt whether this View of the Nature of Justification and Salvation, which I have given, is agreeable to the Doctrines of the Establishment, let him turn to the eleventh Article of Religion, and he will read thus: "We are accounted righteous
"before God, only for the Merit of our Lord
"and Saviour Jesus Christ, by Faith, and not
"for our own Works, or Deservings. Where-
"fore that we are justified by Faith only, is
"a most wholesome Doctrine, and very full of
"Comfort".

The Homily on Justification speaks the same Language, only more clear, if possible, than the Article already read.

"This is the Ordinance, or Appointment of
"God, that they who believe in Christ should
"be saved without Works, by Faith only, free-

"ly receiving Remission of their Sins. Con-
 sider diligently these Words; Without
 Works, by Faith only, freely we receive
 Remission of our Sins. What can be spo-
 ken more plainly, than to say, That freely,
 without Works, by Faith only, we obtain
 Remission of our Sins? These, and other
 like Sentences, that we be justified by Faith
 only, freely, and without Works, we do of-
 tentimes read in the best and most antient
 Authors".

These Words are very strong; much like to
 those of the Apostle Paul above quoted; and
 are certainly not meant to exclude good
 Works as unnecessary in any View, but sim-
 ply as the Cause meritorious of our Justifica-
 tion and Salvation.

The Substance of what has been said is this:
 We are all Sinners, and consequently in a
 State of Condemnation. Jesus Christ has ful-
 filled the Law of God in his Life, and made
 Satisfaction to Divine Justice for our Trans-
 gressions by his Sufferings and Death: "By
 the Mystery of his holy Incarnation, by his
 holy

“ holy Nativity and Circumcision; by his Baptism, Fasting, and Temptation; by his Agony and bloody Sweat; by his Cross and Passion; by his precious Death and Burial, by “ his glorious Resurrection and Ascension.” even by all these together, considered as one grand Aggregate, Jesus Christ has accomplished the Salvation of Mankind, and the Merits hereof are made ours by Faith, without the Deeds of the Law.

This is what we have endeavored to prove; whether we have succeeded or not, is left to the Judgments of this candid and impartial Audience.

Men, Brethren and Fathers, I beseech you give me your Attention a little longer, till we apply the Doctrine to practical Purposes. Though Jesus Christ has wrought out an everlasting Salvation for his People: Though he has long since finished the Work God gave him to do, and is now exalted at the right Hand of the Majesty on high; yet all is not done. Though the Work is done for us, there remains Something to be done in us. Though,
when

when Jesus bowed his sacred Head, and cried aloud, "It is finished"; though then the Law was fulfilled, and Justice satisfied: Yet 'tis the Office of the Holy Spirit to sanctify all the Children of God. His Office it is, to enlighten our Understandings, to subdue our unruly Wills, and to mortify our corrupt and depraved Affections. His Office it is, to convince us of Sin, and to convert us unto Righteousness; to take of the Things of Jesus, and shew them unto us. His Office it is to work in us true Repentence, to regenerate our Souls, to Strengthen us for all holy Obedience, and in short, to make us meet for the Inheritance of the Saints in Light.

May I suppose that this is already done? Being I am almost a Stranger amongst you, does Charity oblige me to take for granted that every Person in this Assembly is a true Believer? In so numerous a Congregation, is there no one that is ignorant of the hidden Life of a Christian? Alas! we know Mankind too well: The utmost Stretch of rational Charity cannot think it. If therefore, Brethren, there are any
of

of you, who have never been so far convinced of Sin, as to come to God, as repenting Criminals, as returning Prodigals, or as the humble Publican, crying, "God be merciful unto me a Sinner"; assure yourselves, you have, as yet, neither Part nor Lot in the Salvation of the Redeemer. None but the weary and heavy laden want, seek, or find, Rest. None but those that are Sick apply in Earnest to the Physician: And none but those that are deeply convinced of Sin, will ever submit to be saved upon the Terms of the Gospel. The most moral Professor, and the most abandoned Debauchee stand upon the same Terms of Acceptance with God. All have sinned; and all that are saved, must be saved exactly in the same Way and Manner. The moral Christian, it is true, will not have to answer for the Sins of the lewd Professor: But then, in Point of Acceptance with God, the one must renounce his Righteousness, the other his Sins, and come, as Criminals, for a free Pardon.

Brethren, suffer the Word of Exhortation. Excuse us if we are earnest and importunate
with

with you. We feel a sincere and hearty Concern for the Happiness and Salvation of Fellow Creatures. If Jesus thought even own Life not too much to give for our Redemption, surely it becomes us to lay it to Heart and give it some serious Thought and Consideration. If we were not redeemed with corruptible Things, as Silver and Gold, but with the precious Blood of Christ, as of a Lamb without Blemish and without Spot; surely we are called upon to use every Endeavor to make our Calling and Election sure.

If, notwithstanding all that has been done to save Mankind, the Righteous scarcely are saved, O where shall the Ungodly and the Sinners appear!

If the Wicked shall be turned into Hell, and all the People that forget God, surely, Sirs, we should examine: whether we are in that unhappy Number.

If we are each of us born in Sin, and by Nature Children of Wrath: If we are depraved, fallen Creatures, and utterly unable to help ourselves, surely it highly concerns us,

cry mightily unto God for his Holy Spirit, to renew and sanctify our fallen Natures.

If Death is coming on apace: If we must each of us shortly pay the Debt of Nature: If within a very little Time we must be doomed to our everlasting, unchangable State; to eternal Happiness, or endless Woe; then surely it is the highest Wisdom to seek for, and secure an Interest in, the Salvation of Jesus. In him there is plenteous Redemption; "and whosoever will, may come and take it freely, without Money and without Price". Let me entreat you then by all that is dear; by all that is dear in Time, or in Eternity, let me beseech you, not to reject your own Mercies. We may live thoughtless and unconcerned; but thoughtless and unconcerned we shall not die. Be serious then in Time. Live like the Redeemed of the Lord. In all your Distress look unto Jesus, the Author and Finisher of our Faith. Let his Obedience be your justifying Righteousness: His Death, your Ransom: His Example, your Pattern, whereby to live and converse among Men.

There is a strange Sort of Halting between

two Opinions among the Generality of Christians. Religion does not seem to possess the whole Man, even of those who profess themselves religious. But how is this consistent with Reason, with Sincerity, or with the following Passages of Holy Writ? "Thou shalt love the Lord thy God with all thy Heart, with all thy Mind, with all thy Soul, and with all thy Strength. Strive, i. e. agonize, contend, struggle, to enter in at the strait Gate; for many will seek to enter in, and shall not be able. Whatsoever thy Hand findeth to do, do it with all thy Might; for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave, whither thou goest. Work out your own Salvation with Fear and Trembling. I beseech you by the Mercies of God that you present Yourselves a living Sacrifice, holy, acceptable unto God, which is your reasonable Service".

Now if these Texts of Scripture have any Meaning in them, they imply an earnest, steady, vigorous Endeavor", to add to our Faith, Virtue, and to Virtue, Knowledge; and to Knowledge,

Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly-Kindness; and to Brotherly-Kindness, Charity”.

Let then the gay, unthinking Sons and Daughters of Pleasure content themselves with their Tinsel and their Plumes; let them enjoy the Things of Sense and Time; let them neglect and dispise a little longer the sublime Delights of “Righteousness, Peace and Joy in the Holy Ghost”: We know that “God is not mocked, and whatsoever a Man sows, that shall he also reap: He that sows to the Flesh, shall of the Flesh reap Corruption: But he that soweth to the Spirit, shall of the Spirit reap Life everlasting”.

Wherefore, my dear Brethren, “gird up the Loins of your Mind”; lay aside every Incumbrance; “be sober and hope to the End, for the Grace and mighty Glory, that is to be brought unto you at the Revelation of Jesus Christ: As obedient Children, not fashioning yourselves according to your former Lusts and Inclinations in the State of your Ignorance

ance and Hardness of Heart; but as He
 which hath called you is holy; so be ye holy
 in all Manner of Conversation: Because it
 is written, Be ye holy, for I am holy."

Let then the gay, unthinking Sons and
 Daughters of Pleasure content themselves with
 their Tinsel and their Flames; let them enjoy
 the Things of Sense and Time; let them neg-
 lect and despise a little longer the sublime De-
 lights of "Righteousness, Peace and Joy in
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 Christ: As obedient Children, not fashion-
 ing yourselves according to your former Lusts
 and Inclinations in the State of your Ignor-

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Marriage honorable, Whoredom damnable:

S E R M O N.

" A happy Marriage has in it all the Pleasures of Friend-
" ship, all the Enjoyments of Sense and Reason, and in-
" deed, all the Sweets of Life. Nothing is a greater
" Mark of a degenerate and vicious Age, than the com-
" mon Ridicule which passes on this State of Life. It
" is, indeed, only happy in those who can look down
" with Scorn or Neglect on the Impieties of the Times,
" and tread the Paths of Life together in a constant uni-
" form Course of Virtue. SPECTATOR.

" All Bread is sweet to a Whoremonger; he will not leave
" off till he die. A Man that breaketh Wedlock, saying
" thus in his Heart, Who seeth me? I am compassed
" about with Darkness, the Walls cover me, and no
" Body seeth me, what need I to fear, the Most-High
" will not remember my Sins? Such a Man only fear-
" eth the Eyes of Men, and knoweth not that the Eyes of
" the Lord are ten thousand Times brighter than the
" Sun, beholding all the Ways of Men, and considering
" the most secret Parts".

WISE SON OF SIRACH.

Wishes for the good of the world:

N. O. M. R. E. L. A. N. D.

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The Prayer before Sermon.

O Almighty Lord and Everlasting God, whose blessed Son was manifested that he might destroy the Works of the Devil, and make us the Sons of God, and Heirs of eternal Life; grant us we beseech thee, that having this Hope, we may purify ourselves, even as he is pure; that when he shall appear again with Power and great Glory, we may be made like unto him in his eternal and glorious Kingdom. To this End succeed the Means of Grace we now enjoy. Inspire our Breasts with an earnest Desire of knowing and of doing thy whole Will. Fill our Minds with just, loyal, and honorable Thoughts of God; and with Harmony, Peace, and Good-Will towards one another. May swearing, Adultery, Fornication, Lying and Slandering, cease from among us. May Extortion, unjust Dealing, and Excess in all its Kinds, be known no more. And may Truth, Justice, Integrity and Uprightness, reign, prevail and flourish. May we live as the Re-

deemed of the Lord, and when we die, may we die the Death of the Righteous. Now unto him that is able to keep us from falling and to present us faultless, pure and unspotted, before the Presence of his Glory with exceeding Joy, be Honor and Dominion, Majesty and Power, for ever and ever. Amen.

Our Father &c

Marriage is honorable in all, and the Bed undefiled; but Whoremongers and Adulterers God will judge.

I am very sensible, O Christians, that the Subject these Words lead us to treat upon is rather of a delicate Nature. To insist upon it, is, in our Opinion, necessary; but to speak in such a Manner as not to give just Offence to the Ear of Chastity; Matter of Ridicule to the unclean and brutish Soul; and so as may be of Use to the Congregation in general; is not so easy as by some may be imagined. This one Thing however we would assure you off, and it is what we would wish you ever to retain in Memory, That all our Discourses are meant to do good; to convince the straying Soul of it's Danger; to awaken the Formalist to see the Folly of his self-right-

teous

teous Dependance; to comfort, caution, encourage, and lead forward the true Believer in the narrow, peaceful Way of Righteousness and true Holiness; and thus, at last, to present you pure, spotless, faultless, before the Presence of the divine Glory, with exceeding Joy.

This, my Brethren, this is our sole Design in preaching the Gospel among you. For this, for this alone, in a public Capacity, we desire to live. To this, by the Grace of God, all other Things do and shall give way. For your Sakes we desire to spend and be spent, though we are well persuaded, the more Pains we are at for your Salvation, the less shall we be esteemed by many. But, Thanks be to God, "none of these Things move us, neither count we our Lives dear unto ourselves, so that we may finish our Course with Joy, and the Ministry, which we have received of the Lord Jesus, to testify the Gospel of the Grace of God".

Christianity is by no Means confined to one partial View of Things. No: It contains a complete

complete and finished System of Doctrines and Morals. All that is necessary to be believed; whatever is necessary to be done, is taught with a Perspicuity and Plainness levelled to the meanest Capacity.

The Doctrine contained in the Text is entirely of a practical Nature, and by no Means of the least Importance among those made known to us in the Pages of Inspiration. "Marriage is honorable in all, and the Bed undefiled; but Whoremongers and Adulterers God will judge.

I have not chosen these Words out of an idle Curiosity of saying Something from them out of the common Way; but because I am fully convinced there is great Need, upon this, as well as upon other Subjects, "to cry aloud and not to spare; to lift up our Voice like a Trumpet, and to shew you your Transgressions", in this Respect as well as others, "and to point out to you your Sins".

Let us enter upon the Subject.

When God Almighty created the Angelic World he was pleased to form at first, perhaps an

an innumerable Multitude, thousands of thousands, and ten thousand Times ten thousand. And this, because they were created with Natures incapable of propagating their own Kind. But when the same all-powerful Being spoke our World into Existence, he was pleased to proceed in a somewhat different Manner. Instead of forming at first a countless Number of rational Beings, he made but two, the Male and his Female; Each of them with rational Souls endowed; each of them perfectly of the same Nature, Species, or Kind; but varying in their Formation for the sole Purpose of propagating the human Race.

So formed was the first happy Pair; so formed have since been all their Sons and Daughters, that Nature secretly, yet powerfully, constrains them to seek the Gratification of Desire. Such however is the Wisdom, and such the supreme Goodness of our Creator and Governor, that he has made sufficient Provision by which even these may be gratified, in perfect Harmony with the Will of God, the Good of Society, and the Happiness of all the Individuals of the Sons of Men. [Having

Having formed our first Parents in a State of comparative Perfection, God was pleased to institute the Ordinance of Matrimony. The Woman, we are assured, "is Bone of Man's Bones, and Flesh of his Flesh, and was called Woman, because she was taken out of Man. Therefore shall a Man leave his Father and his Mother, and shall cleave unto his Wife; and they shall be one Flesh." This is the original Institution. And it is worth while to observe, that Jesus Christ is so far from opposing, or altering the same, that he explains and confirms it in the clearest Terms. "The Pharisees came unto him, tempting him and saying, Is it lawful for a Man to put away his Wife for every Cause? He answered and said unto them, Have ye not read that he who made them at the Beginning, made them Male and Female? And said, For this Cause shall a Man leave his Father and Mother, and shall cleave to his Wife; and they twain shall be one Flesh. Wherefore they are no more twain but one Flesh.

What therefore God hath joined together, let not Man put asunder”.

These Words of our Saviour, together with his Presence and Conduct at the Marriage of Cana in Galilee, contain the strongest Approbation and Confirmation of the first matrimonial Institution. Nor is any Person, or any Set of People upon Earth, excluded this Privilege, by the divine Laws, unless they choose to abstain from Principle of Conscience, or from Motives peculiar to themselves. Yea, we are informed by the Apostle *Paul*, that it was to be one of the distinguishing Characteristics of Antichrist, and of the grand Apostacy of the last Times from the Purity and Simplicity of the Gospel, to forbid Obedience to this divine Appointment. “Now the Spirit speaketh expressly, that in the latter Times some shall depart from the Faith, giving heed to seducing Spirits and Doctrines of Devils; speaking Lies in Hypocrisy, having their Conscience seared with a hot Iron; *forbidding to marry*”.

This was to be the Doctrine of false Teachers;

ers; and at this Day is the Doctrine of the Church of Rome, and of no other Christian Church whatever; so that the Prophecy of the inspired Apostle is fulfilled, with an indubitable Application, before our Eyes.

But notwithstanding all the false Glosses and Perversions of mistaken, or designing Men, the Law of Nature, the Law of God, the Laws of all well regulated Societies, abundantly assure us, That Marriage is honorable in all Persons, of every Rank and Denomination, when conjugal Fidelity is preserved pure and inviolate.

“ Hail wedded Love, mysterious Law, true Source

“ Of human Offspring, sole Propriety

“ In Paradise of all Things common else.

“ By thee adult'rous Lust was driv'n from Men

“ Among the bestial Herds to range; by thee

“ Founded in Reason, loyal, just, and pure,

“ Relations dear, and all the Charities

“ Of Father, Son, and Brother first were known.

“ Perpetual Fountain of domestic Sweets,

“ Whose Bed is undefil'd and chaste pronounc'd

“ Present, or past, as Saints and Patriarchs us'd.

“ Here Love his golden Shafts employs, here lights

“ His constant Lamp, and waves his purple Wings,
 “ Reigns here and revels; not in the bought Smile
 “ Of Harlots, loveless, joyless, undeared,
 “ Casual Fruition”.——

Those Persons then, who, under proper Circumstances, comply with the Institution, act perfectly agreeable both to Nature, and to divine and human Laws. Those who seek the Gratification of their Desires in any other Way, act inconsistent with the Law of God; inconsistent with the Good of Society; inconsistent with the Dictates of Reason and Conscience; inconsistent with human Laws; and quite contrary to the Customs and Practice of even the more enlightened Heathens.— But—“ Whoremongers and Adulterers God will judge ”!

These awful Words are added as a Guard or Defence of the matrimonial Institution. For though the free Use of a Variety of Women was winked at, and overlooked, because of the Grossness and Hardness of the People's Hearts, during the Patriarchal and Mosaical Dispensations; yet such a Liberty was entirely
 inconsistent

inconsistent with the Design of the original Institution, and is no longer permitted under the greater Light and Purity of the Gospel Dispensation. So that all who indulge to the Gratification of their carnal Inclinations, in any other Way, than that of legal Matrimony, are guilty of Uncleanness, Adultery, or Fornication. And we are assured in the most solemn, serious, and positive Manner, in different Parts of the Word of God, that none such have any Share, or Inheritance, in the Kingdom of Christ and of God.

Let us consider a little further what the Scripture advances upon this Subject.

The seventh Commandment is well known. "Thou shalt not commit Adultery". This Precept, as explained by an infallible Expositor, does not merely extend to the outward Act, but even to the Thoughts and Intents of the Heart. "Ye have heard that it hath been said by them of old Time, Thou shalt not commit Adultery.—But I say unto you, that whosoever looketh on a Woman to lust

after

after her, hath committed Adultery with her already in his Heart ”.

St. *Paul* to the Corinthians and Galatians is positive, that Uncleaness, in all it's various Kinds, excludes the Soul from the Favor of God, and the Joys of Heaven. “ Know ye not that the Unrighteous shall not inherit the Kingdom of God? Be not deceived: Neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God ”.—“ Now the Works of the Flesh are these; Adultery, Fornication, Uncleaness, Lasciviousness &c. of the which I tell you before, as I have also told you in Times past, that they who do such Things shall not inherit the Kingdom of God ”.

O Sirs, look not I beseech you upon these Things as light Matters. To be excluded, eternally excluded the only Happiness in the Universe suitable to your immortal Nature, will be no small Evil. The still small Voice
of

of Reason, Religion, and Conscience, may be overcome for a Time by the Countenance of the World, and the Craving of the Passions, but it will be heard; the Time is coming when it will be heard. "Fornication therefore, and all Uncleanness, or Covetousness, let it not be once named amongst you, as becometh Saints. Neither Filthiness nor foolish Talking, nor Jestings, which are not convenient, or becoming. For this ye know that no Whoremonger, nor unclean Person, nor covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of Christ and of God".

Next Time then, O Sinner, next Time you are guilty of any criminal Indulgence; next Time, and every Time you commit the unclean Act; next Time you pollute your Body, or defile your Lips with foolish, impure, unchristian, unmanly Conversation (and how common is this even among those who affect to call themselves Gentlemen!) Remember, O remember, that the drawn Sword of divine Justice is suspended over your guilty Head. Remember, that you are selling your All,
your

- your eternal All—for what? The Gratification of a vile Lust. Remember that you are plunging yourself in endless Misery and Ruin—for what? Alas, for what! 'Tis a Shame even to mention what!

As we have too much Reason to fear these Charges will find many guilty, there will of Consequence be many Advocates among us for these criminal Indulgences. "Some will be ready to object against what has been advanced, the gentle treatment of our Saviour to the Woman who was taken in Adultery".

I answer: If you have been guilty in the same, or in similar Respects, I would say to you as was said to her, "Go your Way and sin no more". Thus, and thus alone you will find Mercy. But if, perverting this and such like Passages of Scripture, you persist in any of these carnal Indulgences, and yet expect to find Mercy, you will find yourselves grossly and eternally disappointed. For whatever our overweening and deceitful Hearts may suggest to the Contrary, "Whoremongers and

and Adulterers God will judge," and condemn.

It is needless to inform you, my Brethren, that Scores of the young Women in this Town, have, at different Times, fallen a Prey to the deceitful Arts of lewd, wicked, and designing Men. For some Time we have observed this destructive Evil with deep Concern. What is still more to be lamented, it seems to grow and increase more and more. The Infection spreads, rages, prevails. And though such Enemies of God, and of all virtuous Society, can by no Means fully justify their immoral Conduct; yet a thousand Arts are tried; the poisonous and destructive Pill is carefully gilded over; the almost-yielding Fair-One is read a Lecture upon the Nature of Man, and the boundless Mercy of God.

"God is merciful. He is so good, so amiable, so gracious and benevolent a Being, that he will never damn his Creatures for the Enjoyment of a Little forbidden Pleasure sometimes. Besides, Jesus Christ hath died for Mankind; we are all imperfect Creatures:

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“tures: God has made us with Propensities
 “of various Kinds; and why, if not to be in-
 “dulged? And after all, if there should be
 “any Harm, there is Time enough hereafter
 “to repent and amend”.

With such Sophistry as this, their conscien-
 tious Scruples are lulled to sleep. An horrid
 Victory is obtained over Virtue, Modesty,
 Reason, Religion. “With her much fair
 Speech she caused him to yield, with the Flat-
 tering of her Lips she forced him. He goeth
 after her straightway as an Ox goeth to the
 Slaughter, or as a Fool to the Correction of
 the Stocks: Till a Dart strike through his
 Liver, as a Bird hasteth to the Snare, and
 knoweth not that it is for his Life.—Her
 House is the Way to Hell, going down to the
 Chambers of Death”.

Nay perhaps, as is common with People of
 Circumstance, those who are living in unlawful
 Commerce, will take another, and more plausi-
 ble Method of stilling the Qualms of, at
 least, their own guilty Fears. Their Bounty,
 their Charity, their Humanity to the Distress-
 ed,

ed, their Understanding, their Learning, their good Sense, shall make Amends for this favorite, this darling, this bosom Sin. They will flatter themselves that tossing Half-a-Crown now and then to a poor Person, will readily set all to rights. Hence they conclude themselves at Liberty to debauch the Young, the Simple, and Unwary. Hence Parents go mourning to their Graves for their unhappy Children. Hence Women, who are made after the Image and Similitude of God, are treated as the mere Conveniences of an Hour.—O my female Friends, methinks your Hearts should burn with generous Indignation against the Man, whose mean and sordid Soul is capable of covering you with Shame, Reproach, and everlasting Contempt!—Hence Jealousy, Misery, and Unhappiness in Families. Hence Children are disowned, neglected, and forsaken of their reputed Parents. Hence Ignorance, Debauchery and Wretchedness are propagated from Age to Age. Hence divine Judgments are inflicted upon Account of our

national and crying Sins. Hence the Ruin and Destruction of my Country!

Nor let this seem too bold an Assertion. The History of Mankind is an undeniable Confirmation of the melancholy Truth. This has been the Case in all the great Empires of the World. Success in War and prosperous Trade, beget Riches and Ease. Riches and Ease beget Luxury. Luxury begets Debauchery and Degeneracy of Manners. Debauchery and Degeneracy of Manners beget divine Judgments. And divine Judgments beget among Mankind, Weeping and Mourning, Lamentation and Woe.

Oh Christians, "is there not some chosen
"Curse, Some hidden Thunder in the Stores
"of Heav'n, Red with uncommon Wrath, to
"blast the Man", who riots on the Spoils of
injured Innocence, sports with the Miseries of
his Fellow-Creatures, and tempts his Coun-
try's Ruin?

Marriage, we have seen, is the only divine-
ly appointed Means for the Prevention of
Adultery, Fornication, and Uncleannefs.

And

And every allowed Violation of Chastity exposes the Violator to the Indignation of Almighty God.

“ But—The Expences attending a married State are so considerable that they do not suit your Fortune and Income; and therefore you are under the disagreeable Necessity of living criminally ”.

This Objection is founded in Pride of Heart, a Distrust of God's Providence, and a Desire of appearing superior to what you really are. It becomes such Persons to lower their Expences, and to submit to live according to their Income, however small that Income may be. No Man, in this happy Country, is obliged to live in Sin. No Man need want Food and Raiment, and all that is necessary for Life and Godliness. And be it ever remembered, that Bread and Water, with Peace, Love, Harmony and Innocence, is better, even in this World far better, than all the Splendors of Royalty, with the Displeasure of God, and a guilty accusing Conscience. But if you had rather live criminally, with Ease and Affluence, than marry and live virtuously in a more humble Sphere; take this

this along with you—"Whoremongers and Adulterers God will judge".

Some who pride themselves much upon their Birth, Rank, and Family, may probably look down with Contempt upon the ignoble Vulgar, and object,—“That there is no great Harm in corrupting and debauching the Daughter of a poor Person, whose Family and Connections make no great Figure in the World:—If it were a young Lady of Family and Fortune that was to be seduced, the Affair would then be of a very serious Nature”.

We grant, that to seduce a Person of Family and Fortune may be more destructive in its Consequences to Society and good Morals, because the Example of such an one is more extensive in its Influence. Besides, it might expose the base Violator of female Modesty to the fashionable Mode of making Satisfaction at the Hazard of his Life—All which, he flatters himself, are avoided in Attempts upon Persons of more obscure Characters. But give me Leave to ask;—Is not a poor persons Daughter;

Daughter equally valuable in the Eyes of an indulgent, though poor Parent, and equally precious in the impartial Eyes of Heaven? May we not further ask such sophistical self-deceived Gentlemen, how they would bear to have a Wife, or a Daughter, of their own seduced, allured, undone? Ah Sirs! Such boasted Superiority of Birth, Family, Riches, Honors, Reason, Learning and Understanding, is cheap, very cheap, in the Eyes of God, the supreme Intelligence. Better indeed is the humble Cottage-Swain, who lives in Innocence, Obscurity, and sweet Simplicity, and who loves, obeys, and worshipshis God, than all the Sons and Daughters of Pleasure, Family and Reputation, who, by their private or public Vices, render themselves the Scourge of Mankind, and the Pests of all virtuous Society.

You that are Fathers, you that are Mothers, you that are Parents to a rising, blooming, beautiful Offspring, forgive me for speaking so plainly upon this delicate, yet important, Subject. My Heart pities your Distresses, and partakes of your Anxieties. One fatal Snare,

one unguarded Moment, may prove the Ruin of your favorite Child; the Disgrace of your virtuous Family. Men there are, who, for a momentary Gratification, would rejoice to pluck the blowing Rose of Virgin-Modesty;—to cloth your Children with Shame, Reproach, and Blushing;—todrag them down to the Pit of Destruction;—and to send you yourselves with Tears and Mourning, prematurely, to your Graves.

Say, my Brethren, are these, and such as these, the Favorites of Heaven, and the Friends of Man? Many other Qualities they may have that are truly amiable and praiseworthy:—But shall those atone for Crimes like these? The better their Understanding;—the more extensive their Learning;—the more conspicuous their Rank;—the greater the Crimes by them committed, and the more detestable the Men.—O ye Parents, value, you can't too highly value, the Modesty, the Innocence, the Virtue of your Children. While their Virtue, their Modesty, their Innocence, coupled with Humility, are preserved, they

they are, beyond Compare, the fairest and most lovely Part of Creation. But these once betrayed—all is lost. This World affords no Reparation. 'Twill be their highest Wisdom, in a peculiar Sense, to seek the Applause, the Approbation, and the Happiness of Heaven.

And to you, my young female Friends, what shall I more say? O prize your Innocence. Keep at the greatest Distance from all loose, immodest Behavior. Allow no Man to treat you with an unbecoming Familiarity. Withstand the Beginnings. The smallest Liberties are but so many Preludes to your future Ruin. An immodest Woman, is, of all God's Creatures, the most contemptible. And the Man who attempts your Innocence, (and this is always done under the highest Professions of Love and Regard) attempts to rob you of what, with every virtuous Woman, is dearer than Life. O then, my female Friends, prize your Innocence as the first Ornament of your Sex. Prize your Innocence.

But--you have been already guilty; and the Crimes that have been committed, cannot be

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recalled.

recalled. What then must be done? Is your Case desperate? Is there no Remedy? Is there no Place for Pity; none for Pardon left? Yes: The Favor of God,—the Happiness of Heaven,—and a peaceful Conscience may still be obtained. The Blood of Jesus Christ is of sovran Virtue, it cleanses from all Sin. He has lived;—he has died;—he intercedes on high;—he sends his Spirit down, for these very Purposes. Seek then, O seek to be found in him; “not having your own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith. “Renounce”, in Point of Merit, “your own both righteous and unrighteous Deeds”, and trust on him alone.—“Wash you,—make you clean,—put away the Evil of your Doings,—cease to do evil,—learn to do well;—and though your Sins may have been as Scarlet, they shall be as white as Snow; though they may have been red like Crimson, they shall be as Wool”.—Repent like David;—weep like Peter;—love like Magdalene;—live like the Redeemer of the World.

but

But if instead of this you harden your Neck, persist in your unclean Courses, and live in Contempt both of divine and human Laws, your Case is desperate. You will live pitied and despised by the Virtuous and the Good: You will die in Disgrace: You will rise in Shame: You will be struck with ten-fold Confusion before the Bar of God. "Be not deceived therefore; God is not mocked: For whatsoever a Man soweth, that shall he also reap. For he that soweth to his Flesh, shall of the Flesh reap Corruption: But he that soweth to the Spirit, shall of the Spirit reap Life everlasting".

The Nature and Necessity of REGENERATION:

A

S E R M O N.

“ We shall gain Nothing by our Applaudings and Praises
“ of Christ, without a renewed Nature. *Nicodemus* comes
“ with much Reverence; gives Christ the Title of *Rabbi*;
“ confesseth him to be sent of God; owns the Divinity of
“ his Miracles. Christ doth not compliment him again;
“ takes no Notice of his Civility, but falls roundly to his
“ Work; acquaints him with the Necessity of Regenerati-
“ on, without which he could not see the Kingdom of
“ God, notwithstanding all his fine Praises of him. A
“ glavering, reverential Religion is insignificant with Christ.
“ A new Birth, a Likeness to Christ in Nature, a Con-
“ formity to him, is accounted by Christ an higher Esti-
“ mation of him, than all external Applauses given to him.

“ No natural Privilege under Heaven can entitle us to the
“ Kingdom of Grace or Glory. 'Tis not our carnal
“ Traduction from the best Man. 'Tis no natural Birth,
“ with the choicest Privileges, gives us a Right to either
“ of them. 'Tis a Birth of a higher Strain, from an
“ higher Principle; a Change of Nature, and a Removal
“ from the old Stock ”.

CHARNOCK.

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"with much Reverence; gives Christ the Title of King;
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"super Principle, a Change of Nature, and a Renewal

The Prayer before Sermon.

O ALMIGHTY GOD, the Fountain of all Wisdom, who knowest our Necessities before we ask, and our Ignorance in Asking; grant that we being regenerate, and made thy Children by Adoption and Grace, may daily be renewed by thy Holy Spirit. Have Compassion upon our manifold Infirmities, and dispose the Way of thy Servants towards the Attainment of everlasting Salvation. Bid Pleasure, Dissipation, and worldly Care depart; and cause a solemn Seriousness to possess all our Minds. O may we ever be mindful, that we are bound by all the Ties of Duty, Love, and Gratitude, to obey, implicitly to obey, thy holy, just and good Commands. May thy Presence be with us; may thy Blessing be upon us, and attend the Word now to be spoken: And may it please Thee to cleanse and purify the Thoughts and Inclinations of all our Hearts, by the Inspiration of thy Holy Spirit, that we may be enabled perfectly to love Thee, and worthily to magnify thy holy Name, through Jesus Christ our Lord.

Our Father &c.

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Our Father &c

MEN, BRETHREN, and FATHERS,

I AM about to lead your Meditations to a Subject of infinite Importance: To a Subject as clearly revealed in the Bible, as any within the Compass of the Christian Scheme: To a Subject, which right Reason, and all good Men hold to be necessary: And yet to a Subject highly disagreeable to the Generality, and peculiarly obnoxious to the Wicked, the Formal, and Profane. Favor me then, with your serious, impartial, and candid Attention, so long, and so long only, as I speak the Words of Truth and Soberness. "Who hath Ears to hear, let him hear".

NEW TESTAMENT, and FATHERS,

I AM about to lead your Meditations to a sub-

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the Form, and Protest. I ever me then,

with your serious impartial, and candid At-

tention, I long, and I long only, to speak

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JOHN iii. 1—12.

There was a Man of the Pharisees, named Nicodemus, a Ruler of the Jews: The same came to Jesus by Night, and said unto him, Rabbi, we know that thou art a Teacher come from God, for no Man can do these Miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a Man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a Man be born when he is old? Can he enter the second Time into his Mother's Womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit. Marvel not that I said unto thee, Ye must be born again. The Wind bloweth where it listeth, and thou bearest the Sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these Things be? Jesus answered and said unto him, Art thou a Master of Israel, and knowest not these Things?

JESUS CHRIST, as the Mediator between God and Man, sustains the three important Offices, of Prophet, Priest, and King.

As a Prophet, he has instructed the World in the Knowledge of the Mind and Will of God.

As a Priest, he offered his own Body a Sacrifice for Sin, and now in Heaven is making Intercession for Transgressors.

As a King, he guides, protects, and rules over, his mystical Body, the Church.

In the Discourse before us, he acts in the Capacity of a Prophet. And the Conversation itself is perhaps one of the most memorable and important any where to be met with upon Record.

The Occasion of it was this.

Jesus Christ had now arrived at 30 Years of Age, and entered upon his publick Ministry. He taught the People the Gospel of the Kingdom, and wrought an amazing Variety of Miracles in Confirmation of his Doctrine and Mission. He healed the Sick, fed the Hungry, cured the Blind, restored the Lame, and raised the Dead. These wonderful Works wrought by his Hands, together with his sublime and pathetic Manner of Preaching, raised and excited

cited the Curiosity and Attention of the Populous. The common People, we are told, heard him gladly, and followed him in Multitudes from Place to Place.

At length his Fame reached the Ears of the Rulers of the Jewish Nation. They knew, from the Prophecies in the Old Testament, that the Time was near at Hand, when the Messiah should appear, and therefore were very attentive to the Things, which were told them. His mean Appearance, Conduct and Behaviour however, not suiting with those Notions of Power, Conquest, and Grandeur, which they had formed, they almost universally rejected him as an Impostor and Deceiver.

Nicodemus, more serious, more candid, and more in Earnest about the Favor of God and the Salvation of his Soul, than his Brethren, was not willing to rest satisfied with the Reports brought him by others: He therefore resolves upon a personal Interview. Like a Man of Sense and Discernment he would hear both Sides of the Question, and then judge for himself. But knowing at the same Time the
inveterate

inveterate Prejudices of the Pharisees, and in what Contempt Jesus was held by the Rich, the Learned, and the Rulers of the Nation, he was ashamed and afraid to come in an open, generous Manner; and therefore determined to visit him in the Night, when no Man might see him.

Our Text is a Part of the Conversation which passed between them. Consider, my Brethren, more particularly the Circumstances attending it.

Here is Jesus Christ, the only-begotten Son of God, the Judge of Quick and Dead, sent into the World upon the Errand of Man's Salvation. While He is busily engaged in making known his benevolent and God-like Design, here is a Ruler of the Jewish Nation, *Nicodemus* by Name; an aged, learned, serious-thinking Man, comes to converse with him concerning the Nature of his Doctrine, Mission, and Kingdom. The Discourse, which passed between them, is recorded for our Instruction, and for the Instruction and Edification of all future Ages of the Church.

Methinks

Methinks I see the Redeemer retired in the House of one of his pious Followers: Dignity, Majesty, and Serious Thoughtfulness; Meekness, Goodness, Humility and Benevolence, shine conspicuous in his sacred Person.

Methinks I see too the Ruler of the Jewish Nation. His Phylacteries are broad; the Borders of his Garments enlarged. With much Form and Ceremony he is introduced, and thus addresses the Redeemer:

"*Rabbi*, we know that thou art a Teacher come from God: For no Man can do those Miracles that thou doest, except God be with him".

Without standing to pay him a Variety of unmeaning Compliments, the Saviour of the World replies:

"Verily, verily, I say unto thee, Except a Man be born again, he cannot see the Kingdom of God".

Nicodemus, struck with Surprise at the Expression, *Being born again*, with some Degree of Emotion made Answer, "How can a Man be born when he is old? Can he enter the second

cond Time into his Mother's Womb and be born?"

Jesus Christ, finding that *Nicodemus* did not understand the Meaning of the Expression, informs him that he did not intend by it any Thing outward, or natural; but an inward, holy Change, wrought in the Mind by the gentle Influences of the Divine Spirit.

"Verily, verily, I say unto thee, Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the Flesh is Flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again".

Having insisted upon the Doctrine, explained its Meaning, and shewn its Reasonableness, he proceeds to illustrate what he had said by a Similitude:

"The Wind bloweth where it listeth, and thou hearest the Sound thereof, but can'st not tell whence it cometh, nor whither it goeth: So is every one that is born of the Spirit.

Nicodemus, not understanding what he aimed

ed at, said unto him, "How can these Things be?"

Jesus answered and said, "Art thou a Master of Israel;" art thou a Teacher of others; hast thou read the Writings of *Moses* and the Prophets, "and knowest not these Things? Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen, and ye receive not our Witness. If I have told you of earthly Things and ye believe not, how shall ye believe if I tell you of heavenly Things?"

You will please to observe, my Brethren, that this is the first Part of a plain, simple Conference. Here is no Art, no Disguise, no Sophistry. They each of them speak the Language and Sentiments of their Hearts.

Now this Passage of Scripture, as all others, must either have some Meaning, or it must have none. If it has none, the Wisdom of our Saviour must be called in Question, and the Language of Mortals rendered vain and insignificant. Some Meaning therefore it has. And whatever its Meaning be, you must al-

low it is necessary to be known and experienced, if ever we hope to enter the Kingdom of Heaven. " Verily, verily, I say unto thee, Except a Man be born again, he *cannot* see the Kingdom of God".

What then can the Meaning be? Have you thoroughly and seriously weighed and considered it? Give me Leave, my Brethren (as we are upon a Point of the greatest Consequence to every one of us) to ask again, whether you have duly weighed and considered the Meaning and Importance of this Passage of Holy Writ?

It is Truth, it is Truth alone, we all ought to have in View: And any partial Representations of it, will only lull us asleep in carnal Security, and prevent us from giving "Diligence to make our Calling and Election sure". If we could persuade ourselves that the Bible in general is false; that Persuasion will not make it so, neither would it be of long Continuance. We should find it true to our eternal Shame and everlasting Contempt. In the same Manner, if you could persuade
 Yourselves

Yourselves that this particular Passage of Scripture is false; that it has no Meaning; or that it has no Meaning but what is common to all who have been baptized, i. e. to the Drunkard, the Whoremonger, and the true Christian: This false Persuasion will not make it so, nor at all contribute to your Safety and Salvation. Truth will be Truth, and the Words of Christ will have their Accomplishment, however you or I, may study to evade their Force, and explain away their Meaning.

I beseech you then, O Christians, lay aside all Prejudice, Bigotry, and Party-Spirit. Examine diligently for the Truth, and for the Experience of the Truth. Don't be ashamed of the Bible, its Doctrines, and Expressions. Dare to contend earnestly for the Truth, like a *Noah*, or the good Prophets of old, or the first Teachers of our holy Religion, though all around you should oppose its Progress. And be assured for your Comfort, that though Error, Sin and Delusion may abound, Truth is strong and shall at last prevail. " All Flesh is as Grass, and all the Glory of Man as

the Flower of Grass, the Grass withereth, and the Flower thereof falleth away: But the Word of the Lord endureth for ever." Heaven and Earth may and shall pass away, but the Words of Christ are Faithfulness and Truth, and shall never pass away.

The Point now to be settled, is, What is meant by being born again? I have more than once spoken upon this Subject; but as the Experience of it is absolutely and essentially necessary to Salvation, we think it our Duty often to bring it to your Remembrance; often to stir up your Minds; and at the same Time, to set the important Truth in different Points of View.

Now, a being born again, signifies, An inward Change, a Renewal of the Soul "in Knowledge, Righteousness, and true Holiness", after the Image of God. We being all the degenerate Children of a degenerate Parent; being all born with Dispositions corrupted, depraved, and viciated in their moral Tendencies; "dead in Sin, and by Nature Children of Wrath"; to be born again, signifies, The Restoring,

Restoring, the Renewing, the Recovery of our Souls from this State of Sin and moral Depravity, by the Power of the Holy Spirit, to a new, heavenly, holy, and divine Life. In other Words; Regeneration, or the New Birth, is the Change of a Person, whatever his Character has been before, into a thoughtful, serious, holy, charitable, tender-hearted, conscientious, dutiful, and obedient Servant of God. The Nature, Process and Effects of which Divine Change may be more clearly discovered by what follows:

The Person, who has experienced what it is to be born again, whether a formal Professor, or an openly profane Sinner, is first convinced of Sin, and awakened to a deep, feeling Sense of his Guilt and Danger. "He acknowledges
 "and bewails his manifold Sins and Wicked-
 "ness, which he from Time to Time most
 "grievously hath committed, by Thought,
 "Word and Deed, against the Divine Majesty.
 "He earnestly repents, and is heartily sorry
 "for all his Misdoings. The Remembrance
 "of them is grievous unto him, the Burden
 "of

"of them is intolerable." Thus, "weary and heavy laden" he betakes himself to the Lord Jesus Christ, "and being justified by Faith he has Peace with God, and Joy in the Holy Ghost". Nor stops he here, but "gives all Diligence to make his Calling and Election sure, and works out his Salvation with Fear and with Trembling. He counts all Things but Dross and Dung that he may win Christ and be found in him, not having his own Righteousness which is of the Law, but that which is through the Faith of Christ, even the Righteousness, which is of God, by Faith." "It is his Meat and his Drink", it is the Delight of his Soul, "to do the Will of God". Yea, whether he is in high or in low Estate, he knows that "the Grace of God, which bringeth Salvation, hath appeared unto all Men", with this express Design, (viz) to teach us, "that denying Ungodliness and worldly Lusts, we should live soberly, righteously, and godly in this present world". Imprest with these Evangelical Views, "he gives all Diligence, and adds to his Faith, Virtue; and to
 , Virtue,

Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly-Kindness; and to Brotherly-Kindness, Charity";—Not that blind, irrational Charity of the World, which "calls Evil Good, and Good Evil; which puts Darkness for Light, and Light for Darkness; which puts Bitter for Sweet, and Sweet for Bitter; "—But *that* Divine Charity, Love and Benevolence, "which suffereth long and is kind; that Charity which envieth not, which vaunteth not itself, and is not puffed up; that Charity, which doth not behave itself unseemly, which seeketh not her own, which is not easily provoked, and thinketh no Evil; that Charity, which rejoiceth not in Iniquity, but rejoiceth in the Truth; which beareth all Things, believeth all Things hopeth all Things, endureth all Things". The Person that is thus born again of the Spirit, "walks religiously in all good Works", the Light of his amiable Example shines before Men, "and at length, by God's Mercy, he attains everlasting Felicity"; is received
into

into the Realms of Bliss with an, Euge!
 "Well done good and faithful Servant, enter
 thou into the joy of thy Lord! Thou hast
 been faithful unto Death, I now bestow upon
 thee a Crown of Life. Be thou rewarded ac-
 cording to thy Works."

"To what has been said it is commonly ob-
 "jected, that Baptism is Regeneration, or the
 "New Birth; and since we have all been bap-
 "tized, it is an obvious Conclusion that we
 "have all been regenerate, or born again, and
 "therefore need give ourselves no farther
 "Thought and Concern about it".

I am well aware that this is a common Ob-
 jection, and therefore will endeavor impar-
 tially to consider it. For when Mankind are
 taught that the Whole of that Regeneration,
 or New Birth, which the Scripture requires as
 absolutely necessary to Salvation, means no
 more than being sprinkled with Water in the
 Name of the Father, and of the Son, and of
 the Holy Ghost: And when they who have
 been baptized are taught to think, that they
 have no more to do with Regeneration, the
 Error

Error seems too gross, and too dangerous to be passed over in Silence.

To this Objection then I answer:

That Baptism is not Regeneration, or the New Birth, in the Scripture Sense of the Word, is as clear as any mathematical Demonstration, from the following Argument.

"If Baptism is precisely the same, in the Scripture Sense of the Word, with Regeneration, or the New Birth, then the same Things may be affirmed of Baptism, that are affirmed of Regeneration, or the New Birth".

Now what says the Scripture concerning those Persons who have been born again?

St. John tells us, "Whoever is born of God, doth not commit Sin, for his Seed remaineth in him, and he cannot sin, because he is born of God". Now let us see if this will hold true when applied to Baptism. Whoever is baptized doth not commit Sin, for his Seed remaineth in him, and he cannot sin, because he is baptized. Judge for yourselves, Brethren, whether this Representation is agreeable to Truth and Experience.

A a

Again!

Again: "Whatsoever is born of God overcometh the World". But will it, or can it, be said, that whosoever is baptized overcometh the World? No: Where are there such worldly-minded, such openly profane, such daring Transgressors of the pure Laws of the Gospel, as many of those who have been baptized? Where are there such daring Rebels against the Divine Majesty as many of us who call ourselves Christians? But if whosoever is born of God doth not, cannot, continue in the Commission of known Sin; and if being born of God and Baptism be the same Thing; then whosoever is baptized doth not, cannot, continue in the Commission of known Sin. This being directly contrary to our most candid and charitable Observations upon the State of the World; it follows as a necessary Consequence, that Baptism and the New Birth, are not one and the same Thing. Let no Man therefore, O Christians, deceive you with vain Words. Trust not to the Gifts and Endowments of Nature, or to the outward Sprinkling with Water in Baptism. Baptism is allowed
to

to be of Divine Appointment. But if we trust to the "outward and visible Sign", without experiencing "the inward and spiritual Grace", we shall find ourselves miserably disappointed at the great Day. "That which is born of the Flesh is Flesh. And they that are in the Flesh", unrenewed and unchanged by the Divine Spirit, "cannot please God", how orthodoxly soever they may have been sprinkled with Water. 'Tis then, and then alone, my Brethren, when God does accompany "the outward and visible Sign, with the inward and spiritual Grace", that there is Regeneration in a *saving* Sense. And the Person who is thus baptized and born again, "follows the Example of our Saviour Christ, and "is made like unto him. That as Christ died "and rose again for us; So does he who is "thus baptized, die from Sin, and rise again "unto Righteousness. He is continually "mortifying all his evil and corrupt Affecti- "ons, and daily proceeding in all Virtue and "Godliness of Living".

But shall we say that this is the Case with

every Person that is baptized? Alas, Alas, the Tempers, Dispositions, and Conduct of Thousands and Tens of Thousands would give such Assertion the Lie!

"But if Baptism and Regeneration be not the same Thing, why do we thank God when we baptize a Child, that he has regenerated that Child by the Holy Ghost?"

I answer:

Water in Baptism is the Sign of the New Birth. Or rather, Water represents the Holy Spirit, which is the Author of that Divine Change. As it is the Property of Water to purify the Body; so it is the Property and Office of the Spirit, to purge, cleanse, and purify the Soul. Now since Water is the well-known Emblem of the Spirit; since Jesus Christ himself instituted the Ordinance of Baptism; and since he has promised the Holy Spirit to them that ask him, we may charitably hope, till we see Reason to think the contrary, that the outward Sprinkling with Water, is accompanied with the inward Washing and Renewing of the Holy Ghost.

"Being

being born again is only a figurative Expression for Moral-Honesty, Goodness of Heart, and the like.

We acknowledge it to be a figurative Expression, and so are all the Expressions made use of when we speak concerning the Soul, or any of its Operations. While we are in the Body, we must speak in a Language adapted to the Organs of the Body. And whenever we have Occasion to speak of the Soul, or any other spiritual and immaterial Being, we are obliged to take our Expressions from the known Operations of the Body, and apply them to the Soul, or to those other spiritual and immaterial Substances, of which we are speaking. Thus, in Condescension to our Infirmities, the Bible every where speaks of God, as having a Body, Arms, Eyes, Ears, Nostrils &c; whereas it is a certain Truth, that He exists in a Manner totally different from any Thing that we can even conceive.

Thus, in the Case before us, speaking of a Change wrought upon, or effected in the Soul, our Saviour calls it, A being born again; taking

taking his Expression from the common and well known Operation in Nature, A Childs being born into the World. Now when a Child is born, it undergoes a very great and important Change. It exists in a Manner totally different from its former Self. So the Person, who is born again of the Spirit, experiences a very great Change in his Soul; has very different Views and Sensations from those he was conscious of before that Change took Place.

Nor will it be sufficient to answer, "How can these Things be? How can a man be born when he is old"? These Questions of *Nicodemus*, you will observe, did not contain a Refutation of the Redeemer's Doctrine, but only a Display of his own Blindness, Ignorance, and Unbelief.

We acknowledge and contend that Morality is necessary; Goodness of Heart is necessary; and let your Morality and Goodness of Heart be such as the Gospel of Christ requires, and we are agreed. But let us beware of substituting Names for Things; Shadows for Substances;

ces; and a Sort of good-natured, inoffensive, inactive Character, or, what is worse, a Worldly Spirit, for the pure and genuine Religion of the New Testament. Those who talk most about Moral Honesty and Goodness of Heart, are generally the most careless of Christians, the most formal and lukewarm of Professors, and the most daring of Offenders. Let them be taken upon their own Principles, reasoned with justly, and it will be easy to condemn them out of their own Mouth.

“Another Objection more powerful with bigoted, narrow-minded People than all the former, is, That none but Methodists and Enthusiasts preach up the Necessity of being regenerate and born again”.

To this it is answered: If the Doctrine is not a Doctrine of Reason and Scripture, let it be given up. But if it is, We are bold to contend for it, though all the World should call us Enthusiasts. Party Names, and ill-natured Distinctions, are with us of very small Weight. “He that does the will of my Father which is in Heaven”, according to the Doctrine

Doctrine of the Saviour of the World, "the same is my Brother, and Sister, and Mother," by what Name soever he is distinguished and called. We must ever believe that an humble, sincere, pious, Churchman, is much higher in the Favor of God, than an hypocritical, or profane Methodist, or Dissenter. And on the contrary, that an humble, sincere, pious Methodist, or Dissenter, is much more acceptable to the God of Heaven, than an hypocritical, or profane Churchman. Names change not the Nature of Things. A good Man is a good Man, though all the Sons and Daughters of dissolute Mirth, Gaiety and Pleasure, conspire together to call him, by Way of Reproach, an Enthusiast, or Methodist. And a pious, well-meaning Enthusiast, though there may be several Things in his Conduct and Principles weak and indefensible, will always have a Preference in the Eyes of impartial Intelligence, to a Man, however learned, polite and honorable, who makes not a Conscience of living to the Glory of God in all his Actions.

The Question then with a Christian ought not

not to be, whether the New Birth is a Doctrine of the Methodists, but whether it is a Doctrine of the Bible, and whether it ought not to be a Doctrine of all those, who boast themselves the Members of the Church of England. If it is a Doctrine of the Bible, no Christian ought to be ashamed of it; no Minister ought to deny, or conceal it. 'Tis at the Peril of our own Salvation.

Now this obnoxious Tenet is revealed to us in the Bible by a great Variety of Expressions, most of which convey the Idea of a Change in the human Soul, not in the Power of Man, unassisted by the Spirit of God, to accomplish. Take the following Passages, and judge for yourselves.

“And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his Ways, and to love him, and to serve the Lord thy God with all thy Heart, and with all thy Soul, to keep the Commandments of the Lord, and his Statutes which I command thee this Day for thy Good? Circumcise therefore the Foreskin of your

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Heart,

Heart, and be no more stiff-necked".—"And the Lord thy God will circumcise thine Heart, and the Heart of thy Seed, to love the Lord thy God with all thy Heart and with all thy Soul".—"Thus saith the Lord, Break up your Fallow-Grounds, and sow not among Thorns: Circumcise yourselves to the Lord, and take away the Foreskin of your Heart".

"—O Jerusalem, wash thine Heart from Wickedness, that thou mayest be saved".

"Then will I sprinkle clean Water upon you, and ye shall be clean: From all your Filthiness, and from all your Idols will I cleanse you. A new Heart also will I give you, and a new Spirit will I put within you; and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh. And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments and do them".—

"And I will give them one Heart, and I will put my Spirit within you; and I will take the stony Heart out of their Flesh, and will give them an Heart of Flesh; that they may

walk

walk in my Statutes, and keep mine Ordinances and do them".—"I will put my Law in their inward Parts, and write it in their Hearts".—"I will give them one Heart and one Way, that they may fear me forever".

"I indeed baptize you with Water, but he that cometh after me shall baptize you with the Holy Ghost, and with Fire".—"Except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven".—"Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God".—"Not by Works of Righteousness which we have done, but according to his Mercy he saves us, by the Washing of Regeneration, and Renewing of the Holy Ghost".—"Of his own Will, begat he us with the Word of Truth".—"And you hath he quickened, who were dead in Trespasses and Sins".—"We are his Workmanship, created in Christ Jesus unto good Works".—

These multiplied Passages, under different Modes of Speaking, all bear Witness to the Doctrine of the New Birth, the Nature and

Necessity of which, we have been endeavoring to explain and establish. They all express, or imply, an inward Change, wrought upon, or effected in, the Soul by the Power of the Divine Spirit.

It is called, The Circumcision of the Heart:

—A Washing of the Heart from Wickedness:

—A Taking away the stony Heart, and giving an Heart of Flesh:—A Putting God's Spirit within us:—A Putting his Law in our inward

Parts, and writing it on our Hearts.—It is called, Conversion, Regeneration, and Renew-

ing of the Holy Ghost:—And the Persons who have experienced this Change, are said

to be begotten of God:—To be new Creatures:—To be created in Christ Jesus unto

good Works:—And to be holy in all Manner of Conversation.

“But you will perhaps further object, that I

“am mistaken in the Meaning of all those figu-

“rative Expressions; that none but Enthusi-

“asts ever put such an Interpretation upon

“them”.

Hard Names having a good while been our Portion, we have learnt to bear them without

Resentment;

Repentment; nay, we esteem them our Glory and our Joy. But suppose it should appear that you yourselves have often prayed to Almighty God to bestow upon you those very spiritual Blessings, which are, in our Day, treated as the sure Characteristics of Methodism and Enthusiasm? Would this convince you, that the Doctrine of Regeneration by the Holy Ghost, is a Doctrine you ought to espouse and contend for? What mean all these Addresses and Petitions in the Prayer-Book?

“Let us beseech him to grant us true Repentance and his Holy Spirit”:—“O God, make clean our Hearts within us, and take not thy Holy Spirit from us”:—“So replenish him with the Grace of thy Holy Spirit”:—“Endue them with thine Holy Spirit”:—“The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship”, Communion, or Communication, “of the Holy Ghost, be with us all evermore”:—“Cleanse the Thoughts of our Hearts by the Inspiration of thy Holy Spirit”:—“Grant
“that

“that we being regenerate and made thy
 “Children by Adoption and Grace, may daily
 “be renewed by thy Holy Spirit”:— “Send
 “thy Holy Ghost, and pour into our Hearts
 “that most excellent Gift of Charity”:

“Come Holy Ghost, our Souls inspire,
 “And lighten with celestial Fire,
 “Thy blessed Unction from above,
 “Is Comfort, Life, and Fire of Love”.

Now all these Petitions, which we, as Mem-
 bers of the Church of England, put up to Al-
 mighty God at different Times, must either
 have some Meaning, or they have none. If
 they have none, our Prayers must be highly
 displeasing to God, and must call down a
 Curse, and not a Blessing. If they have any
 Meaning, 'tis evident the Holy Spirit of God
 is the Thing desired. And why is the Holy
 Spirit thus earnestly requested? To work
 this New Birth in our Souls, and to carry on
 a Work of Sanctification by his Divine Pow-
 er. Shall we then pray for the Holy Spirit in
 the Church, and as soon as we leave that sa-
 cred Place, deny that there is any such Thing.

or

or that his Assistance is necessary? Such Prayers must be an Abomination. Shall we pray for the Holy Spirit in the Reading-Desk, and then ascend the Pulpit, and preach against it, and say there is no such Thing, 'tis all Enthusiasm? Let others be guilty of such preposterous, inconsistent Conduct, we cannot, we must not, we dare not.

"The Compilers of our Liturgy, say our Opponents, were pious well-meaning Men, and this enthusiastic Doctrine might pass in those dark Ages: But Mankind are now grown wiser, and better informed upon those Subjects".

The Doctrine of Regeneration by the Holy Spirit, has in every Age of the Church been a Subject of Redicule to the Formal, the Careless, and the Profane. No Wonder! These are Things they intermeddle not with. But the truly pious, learned, and sober-minded, have always contended, that an experimental Acquaintance with it is essentially necessary to Salvation. And I beseech you, who is likely to be the best Judge of the Meaning of God's Word?

Word? Those whose Lives in one View or other, are a continual Contradiction to the plainest Precepts of the Gospel; or those whose Lives are a continual Imitation of the Example of Christ? Which would a wise Man, in this Case, give Credit to? The World say, the Doctrine of the New Birth is an enthusiastic Doctrine. The pious, and learned, of every Persuasion, assure us there is no Salvation without it. Out of many take the few following Testimonies.

“Earthly Privilege, Pedigree and Birth, will not serve our Turn. We must be born from above, by a new and supernatural Birth, or else we cannot see the Kingdom of God.”

LIGHTFOOT.

“Except a Man be born of the Spirit, entering on a new, pure, spiritual Life, by the Holy Ghost's Descending upon him, he cannot enter the Kingdom of God.”

HAMMOND.

“Except a Man be born again, i. e. renewed in his Mind, Will, and Affections, by the Operation of the Holy Spirit, and so become

“ a

" a new Creature, he cannot see, or enjoy, the
 " Blessings of the Kingdom of God".

WHITBY.

" We must be thoroughly and universally
 " changed, the Understanding by Illuminati-
 " on, the Will by Renovation, the Affections
 " by Sanctification, the Life by Reformation,
 " or we can never come at Heaven. — The re-
 " generating Change is wrought in the Soul
 " by the Spirit of God, which purifies it from
 " its natural Defilement, and renews it after
 " the divine Likeness and Image".

BURKITT.

" Whosoever would become a regular Mem-
 " ber of the Kingdom of God, must not only
 " be baptized, but as ever he desires to share
 " in its spiritual, and eternal Blessings, he
 " must experience the renewing and sanctify-
 " ing Influences of the Holy Spirit on his
 " Soul, to cleanse it from the Power of Cor-
 " ruption, and to animate it to a divine and
 " spiritual Life." — " There must be a new
 " Nature implanted, a new Creation formed
 " in our Souls, by the almighty Energy of the

C c

" eternal

“eternal Spirit, or it had been better for us
“that we had never been born at all”.

DODDRIDGE.

“By being born of the Spirit, may be under-
“stood the learning to do well, by the Assistance
“of the Holy Spirit; the receiving of the re-
“newing and sanctifying Influences of the
“Holy Ghost into the Soul, to cleanse it
“from the Power of Corruption, and to ani-
“mate it to a divine and spiritual Life”.

ILLUSTRATION.

“Where the Holy Ghost worketh, there
“Nothing is impossible; as may appear by
“the inward Regeneration and Sanctification
“of Mankind. When Christ said to *Nico-*
“*demus*, Unless a Man be born anew of Wa-
“ter and the Spirit, he cannot enter into the
“Kingdom of God, he was greatly amazed
“in his Mind, and began to reason with
“Christ, demanding how a Man might be
“born which was old? Can he enter, saith
“he, into his Mother’s Womb again, and so
“be born anew? Behold a lively Pattern of a
“fleshly and carnal Man: He hath little or no

“Intelligence

"Intelligence of the Holy Ghost; and there-
 "fore he goeth bluntly to work, and asketh
 "how this Thing were possible to be true?
 "Whereas otherwise if he had known the
 "great Power of the Holy Ghost in this Be-
 "half, that it is he which inwardly worketh
 "the Regeneration and New Birth of Man-
 "kind, he would never have marvelled at
 "Christ's Words, but would rather have
 "taken Occasion thereby to praise and glorify
 "God. For as there are three several and
 "undry Persons in the Deity; so have they
 "three several and undry Offices proper unto
 "each of them: The Father to create; the
 "Son to redeem; and the Holy Ghost to sancti-
 "fy and regenerate".

HOMILIES.

What shall we say to these Things? Are
 they true, or are they false? If they are true,
 they are important, and ought to be attended
 to. If they are false, let them be given up, let
 them be disregarded. But, O my Brethren,
 you cannot seriously conclude that they are
 either false, or unimportant: Here is too much

Evidence to the Contrary. Lay aside then all Prejudice and Party-Spirit, and follow whithersoever Religion and Truth lead the Way. Examine whether you have ever experienced this divine Change, or not. If you have, give God the Glory. If you have not, set about the Work without Delay. We want you to be happy; we want you to be saved; we want you to go to Heaven, when you die. But so sure as God is true, you can't be happy, you can't be saved, you can't go to Heaven, without this "Death unto Sin, and New Birth unto Righteousness". I beseech you therefore, O Christians, by the Mercies of God, to lay these Things seriously to Heart. Let no Man deceive you; let no Man laugh and ridicule you out of your Salvation. Dare to step aside, and judge for yourselves. If your Friends and Neighbors have such mean, earthly, groveling Souls, as to be altogether chained down to the Things of this vain World, that's no Reason why you should submit to such besotted Slavery. Assert, my Brethren, assert your native Liberty. Shake off the Yoke of Sin
and

and Satan, and dare to become Christians indeed. Call down divine Aids. Mount aloft on the Wings of Prayer, and leave the World behind. Heaven will make Amends for all your Struggles in the Service of your Saviour and your God. "Fight the good Fight of Faith, and lay hold on eternal Life". Be first in every Thing that is amiable, ornamental and praiseworthy; and though the World will not imitate, they'll secretly admire your superior Virtues. "See that you walk circumspectly, not as Fools, but as Wise, redeeming the Time", because you know not when the final Hour will come. In short, walk as Christ walked; live as he lived; tread in his very Footsteps; "so shall you find Favor and good Understanding in the Sight of God and of all good Men".

It is for Want of this inward Change, this Renewal of the Soul, this divine Operation, that we see such strange inconsistent Characters among Christians. Sometimes they have the Appearance of being good and religious: At other Times you'll observe them quite the
Contrary,

Contrary. There is no Consistency, or Uniformity, in their religious Conduct. Sometimes they'll put on a sanctified Countenance, come to Church and Sacrament, and you would conclude they are about to commence very pious. But wait a little, and you shall see them acting their Part in very different Scenes: Gay, giddy, thoughtless; pursuing the wanton Delights of Bacchus and Venus, or squandering their golden Hours at Balls, Assemblies, or Card Tables. Strange inconsistent Character's indeed! Equally as strange as though you should see "a Fountain sending forth sweet Water and bitter, or a Fig-tree producing Olive Berries, and a Vine Figs".

Nay, my Brethren, be assured of this, that the "same Fountain cannot yield both salt Water and fresh". "Either make the Tree good, and its Fruit good, or else the Tree corrupt, and its Fruit corrupt". Either serve God wholly and consistently, or the Devil, the World, and the Flesh, wholly and consistently. "I know thy Works", said the Redeemer to the Church of Laodicea, "that thou art neither

ther cold nor hot: I would thou wert cold or hot. So then, because thou art neither cold nor hot, but lukewarm, I will spue thee out of my Mouth". — "Ye cannot serve God and Mammon". Neither can ye unite Christ and Belial. "If the Lord be God, serve him": If the World, carnal Pleasures, and vain Amusements, serve them. But O remember! If ye live after the Flesh, ye shall die; but if ye through the Spirit do mortify the Deeds of the Body, ye shall live. Such a motley Mixture of serving God and Mammon; such a praying and sinning, and repenting and sinning, and sinning and repenting again, is a sure Indication you have never experienced the divine Change, called, A being born again. For if you had, you would think it as easy to pluck the Sun from the Firmament, and to change the whole Frame of Nature, as to go to Heaven, while living such a Course of Life. You would see the Evil of Sin, of all Sin, of every Sin, in such a striking Point of View, that you would hate and detest it, and flee even from the Appearance, as from the Face of a Serpent.

Those

Those Things which now seem pleasing, the Joy, the Comfort, the Satisfaction, and the Delight of your Life, would then lose their infatuating Charms, and Holiness, Happiness and Heaven, take Possession of your Souls.

A good natural Disposition, some Shreds and Appearances of Morality and Goodness, you may have without it; but you never will be consistently and uniformly, inwardly and outwardly religious, till this divine Change has taken Place in your Minds. You may "make clean the Outside of the Cup and the Platter" without it; but then only, and not till then, you will be cleansed from inward Impieties. Then and then alone you will be enabled "to offer up your Bodies a living Sacrifice", and to be "holy in all Manner of Conversation". Yet this, you must allow, is "our reasonable Service".

Come then, my Brethren and Fellow-Pro-bationers for Eternity, let us set about this great Work in Earnest. Think me not your Enemy because I tell you the Truth in this plain Manner. If you are rich, your Rich-

es will not save you; if you are poor, your Poverty will not excuse you; you must be born again of the Spirit; you must be renewed in the Image of your Minds; you must become new Creatures; you must lay aside every Weight, and perfect Holiness in the Fear of God, or good had it been for you that you had never been born; you'll sink lower than the Grave.

If you are in the Number of those who profess to have experienced this Change, let us see it: shew it by your Conduct, your Tempers, your Dispositions, your Actions. Let the Light of your good Works, and praiseworthy Example shine before Men. All the Professions in the World, without this living Evidence, will not satisfy Us, and ought not to satisfy You.

If you are still in Doubt whether the Doctrine is true, or whether it is of any considerable Importance in the Christian Scheme; and if you are in Earnest about Salvation upon any Plan whatever, let this be the constant Prayer and Language of your Heart;

"If I am right, Lord, teach my Heart

"Still in the Right to stay;

"If I am wrong, thy Grace impart

"To find the better Way".

If you are convinced of the Necessity and Importance of this Renewal of the inner Man, and if you are yet Strangers to the experimental Knowledge of it, take the Advice, and believe the Declaration, of the compassionate Saviour of the World: "Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If a Son shall ask Bread of any of you that is a Father, will he give him a Stone? Or if he ask a Fish, will he for a Fish give him a Serpent? Or if he shall ask an Egg, will he offer him a Scorpion? If ye then, being evil, know how to give good Gifts unto your Children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

I have now declared my Sentiments upon this very important Subject with all Freedom, Simplicity, and Zeal. I hope the Light in which we have considered it is just, and the Evidence such as ought to command Attention. It now remains with you, my Brethren, to give it that Reception you are persuaded it deserves.

Sentiments like these are by no means calculated to procure the Favor, the Preferment, and the Honor of this World. This we know, and have made our Account off. "But—none of these Things move me; neither count I my Life dear unto myself, so that I might finish my Course with Joy, and the Ministry, which I have received of the Lord Jesus, to testify the Gospel of the Grace of God".

Now unto him that is able to keep us from falling, and to present us faultless before the Presence of his Glory with exceeding Joy; to him be Glory in the Church by Christ Jesus, throughout all Ages, World without End.

Amen.

I have now declared my sentiments upon

this very important subject with all Freedom

In this and the foregoing SERMONS the Reader is desired to correct and excuse the following Faults

which we have considered it is just, and the

Page 9 for cavelling read cavilling. Page 10 et alibi for

positive read pensive. Page 11 et alibi for incontrovertible

read incontrovertible. Page 12 et alibi for ridicule read

dicule. Page 19 for courageous read courageous. Page

21 et alibi for buffeted read buffeted. Page 22 et alibi for

despise read despise. Page 48 for dispair read despair. Page

et alibi for Gaiety read Gaiety. Page 59 for distributing

distributing. Page 64 for loose read lose. Page 77 for

described read described. Page 77 et alibi for Paradise read

radise. Page 79 for Suerty read Surety. Page 84 for

ous read hideous. Page 95 et alibi for unchangeable read

changeable. Page 100 for Calvery read Calvary. Page

for Recumbancy read Recumbency. Page 108 for

bands read Husband's. Page 108 for considered read

dered. Page 110 for beliveth read believeth. Page

et alibi for bare read bear. Page 115 for Zeraphs read

raphs. Page 123 for acquiting read acquitting. Page

for shall beg Leave read, I shall beg Leave. Page 142 for

dispiteful read despitiful. Page 148 for proceed read

cede. Page 161 for Incumbrance read Encumbrance. Page

187 for Noral-Honesty read Moral-Honesty.

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God.

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falling, and to present us faultless before the

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throughout all Ages, World without End.

Amen.





